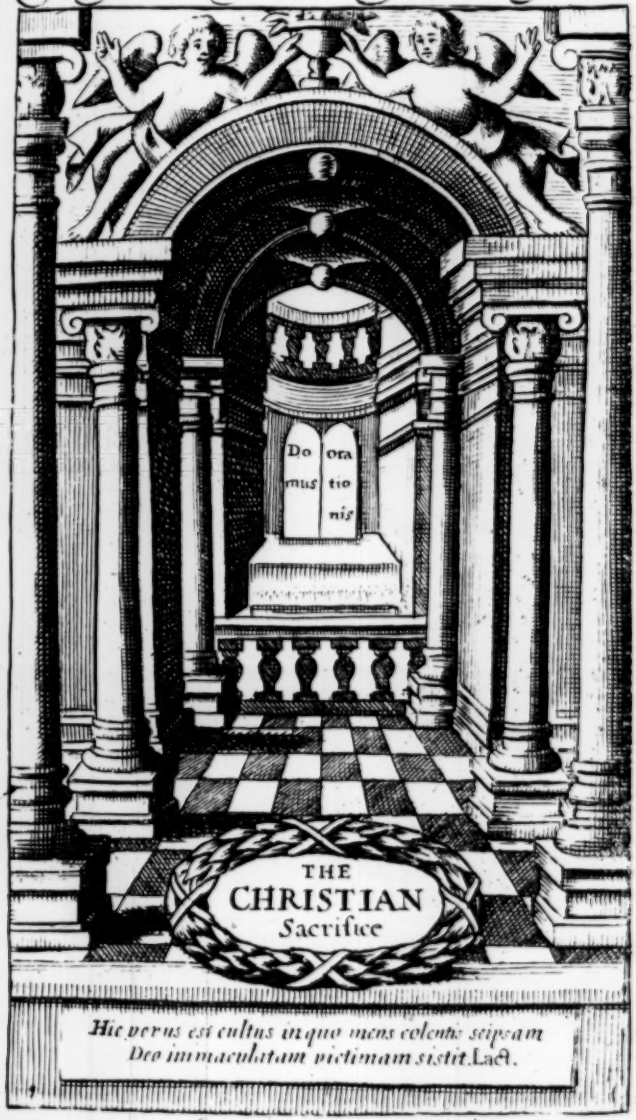
ȣχ ὡς ἐγὼ θέλω, ἀλλ' ὡς συ. Math 26. 39.

ȣχ ὡς ἐγὼ θέλω, ἀλλ' ὡς συ. Math 26. 39.

Transfer ad ingnum Sacrificium mate pertura.



Hic verus est cultus in quo mens volentis seipsam
Deo immaculatam victimam sistit. Lact.

THE

Christian Sacrifice.

A

TREATISE

SHEWING

The Necessity, End and Manner of Receiving the Holy

COMMUNION:

TOGETHER

With Suitable *Prayers* and *Meditations* for every Month in the Year; and the Principal Festivals in Memory of our Blessed SAVIOUR.

In Four PARTS.

By *Simon Patrick*, D. D. Chaplain in Ordinary to His Majesty.

The Eighth Edition, Corrected.

LONDON,

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TO THE

PIOUS READER.

THE Reaſons that moved me to write this Book, together with its deſign, I have declared in the beginning of it: and given Directions alſo, in their proper places, how to uſe it. I have little therefore here to adviſe the Reader of, but that I am much indebted for what I have writ, in the Second Part, about the Nature and End of this holy Sacrament, to a Treatiſe called *MENSA MYSTICA:* unto which I refer thoſe that deſire a larger diſcourſe on that Subject. It is poſſible that I may not onely have followed the ſenſe, but uſed alſo ſome of the expreſſions, which you find there. But if I have, it is more than I know: for I have not read it of many years; nor had either that or any

other Book on this Argument by me, when I compoſed theſe Meditations. And to ſay the truth, ſince I comprehended, as I thought, what belonged to this matter; I was not willing to look into any: merely leſt they ſhould hinder the free conceptions of my own mind; and their very words ſhould cleave too much to my imagination.

I hope the Reader will think fit to bring the like free and unprejudiced mind to the peruſal of what I have writ; eſpecially an heart ſeriouſly deſirous to have holy Devotion wrought in it to our Creatour and Redeemer: and then neither of our pains, I preſume, will prove unprofitable. But I do not mean by Devotion, onely ſome tranſient thoughts and paſſions ariſing at certain ſeaſons: when we more ſolemnly addreſs our ſelves to God our Saviour: But a ſetled love to him, diſpoſing us to preſent him alway with an heart humble, pure, juſt and charitable; which is the oblation that all our other Sacrifices are to prepare for him, and the greateſt honour that we are capable to doe him.

For

For herein we expreſs the high eſteem we have of him, that we ſtudy above all things to become like him. We ſhew indeed that we think there is none better than he, when we prefer his Wiſedom, Goodneſs, Holineſs and Truth, before all the Pleaſures that Riches and Honours can raiſe us unto: Nay, when we chuſe, with the loſs of whatſoever is precious to us in this World, to conform our ſelves to his bleſſed Nature and Will.

This is truly and ſubſtantially to glorifie him before men; to magnifie his Name, and to exalt his praiſe. This proclaims him to be the moſt excellent Being; and that it is the ſupreme happineſs and dignity of humane Nature to be one of his Friends. But all the Praiſes and Doxologies we can beſtow upon him, without this, are no better than Flatteries. They are but good words and religious complements, which we revoke and unſay again, when we croſs his Commands.

If we would make God, therefore, an acceptable Sacrifice, there is nothing, ſaith *Minutius*, like to *a good mind, a pure in-* In Octavio.

tention, and a ſincere Conſcience. He who highly eſteems and reverences innocence, ſupplicates the Lord: He that hath Juſtice in great veneration, ſacrifices to God: He that abſtains from fraud, atones Heaven and makes it propitious to him: and he that reſcues a man out of danger, kills the fatteſt Sacrifices. Theſe are our Sacrifices: theſe are the holy things of God. Thus among us he is moſt religious, who is moſt juſt.

Would you know, ſaith *Origen*, who it is now that offers to God the *Sacrifice of Salvation* and the *Sacrifice of Praiſe? Truly none but he that in all his actions makes God be praiſed: and by whom thoſe words of our Lord are fulfilled,* LET THEM SEE YOUR GOOD WORKS, AND GLORIFIE YOUR FATHER WHICH IS IN HEAVEN. *This is the man, I ſay again, who offers the Sacrifice of praiſe; for whoſe actions, for whoſe doctrine, word, manners and diſcipline, God is praiſed and bleſſed.* With which agree thoſe famous words of the Son of *Syrach*, Ecclus. 35. 1, 2. *He that keepeth the Law, bringeth Offerings enow: he that taketh heed to the Commandment, offereth*

Hom. 5. in Levit.

offereth a peace-offering. He that requiteth a good turn, offereth fine flower: And he that giveth Alms, ſacrificeth praiſe.

It is ſenſeleſs to think that the Lord of Heaven and Earth ſhould be pleaſed with any thing but the very beſt we have to give him. And what is that but our ſelves, *a living Sacrifice*, as the Apoſtle ſpeaks, (*Rom.* 12. 1.) *holy, acceptable to God:* becauſe it is properly a continual oblation, and remains ſtill to be offered in more and more actions of a God-like life?

And for this end Chriſt inſtituted this Commemoration of the Sacrifice which he made of himſelf to God; that we might be moved thereby to offer up our Selves freely and chearfully, as he did, to doe and ſuffer what our heavenly Father pleaſes. For it is rank hypocriſie to commend and praiſe his obedience to the death, whilſt we live in open oppoſition to God's commands, and will forgo our own deſires in nothing for his ſake. The Scribes and Phariſees were of this Religion, who did their own wills, and admired *Abraham*, *Moſes* and the Prophets, who were alto-

gether governed by the will of God. They magnified those virtues in their Anceſtours, which they themſelves not onely wanted, but perfectly hated. They applauded their noble and generous actions, which they abhorred to imitate: and delighted to tell long ſtories of that faith and patience, which in themſelves they would have held ridiculous. They had a Catalogue, at their fingers ends, of all the hardſhips they endured: and made themſelves believe they loved thoſe Worthies with all their heart, for leaving their own Countrey, refuſing of great dignities, and abandoning many of the pleaſures of this life; whilſt they remained wretchedly covetous, and were full of ambitious and aſpiring thoughts; being lovers of wealth, honours and pleaſure, more than lovers of God. Such is the devotion of thoſe now who extoll our Saviour, and ſpeak great things in his praiſe: but do not think fit to tread in his ſteps, by making themſelves an hearty entire oblation to God, and living in abſolute ſubjection to all his Commands.

This is the beſt way to *ſhew forth the Lord's death*, and to make the moſt acceptable

table Commemoration of this Sacrifice. It is the pureſt, the moſt ſincere and honeſt expreſſion of our love to him and his ſervice; to which we ſhould always ſtir up our ſelves, when we remember Jeſus.

And that is the ſcope of this Treatiſe, to excite thoſe that read it to worſhip the Lord with holy worſhip; that is, ſaith one of the Ancients, *by purged thoughts and reaſonings, right and true opinions; compoſed paſſions and quiet affections; and by likeneſs to God in vertue to the utmoſt of our power.* They are the words of * *Euſebius:* Who was very well aware that God is to be worſhipped not onely with external actions, but eſpecially with our minds. Becauſe he is the inſpectour of our Mind and Heart, as *David* tells his Son *Solomon*, 1 *Chron.* 28. 9. where he gives this reaſon why he ſhould *ſerve God with a perfect heart and with a willing mind*, becauſe *he ſearches all hearts, and underſtands all the imaginations of the thoughts.* A thing which all men ought to think of frequently, but eſpecially Kings and Princes. For *the moſt excellent being* (as *Grotius*

* *L.* 3. *Præpar. Evang. c.* 13.

there obſerves out of *Diogenes* the Stoick) *ought to be honoured with that which is moſt excellent; and the Governour of the world with that which governs and rules in us.* *David* alſo adds another reaſon, I obſerve, in that place to inforce the forenamed exhortation; becauſe God is not tyed to any man, but onely upon the condition of his hearty obedience and affectionate ſervice. *If thou ſeek him,* ſays he, *he will be found of thee; but if thou forſake him, he will caſt thee off for ever.*

I ſhall add to this, onely the words of *Lactantius. There are two things that ought to be offered to God; a gift and a Sacrifice: the Gift for ever, the Sacrifice for a time; and both the one and the other is incorporeal. The Gift is integrity of mind, the Sacrifice is praiſe and Hymns. Therefore the moſt excellent manner of worſhipping God, is praiſe directed to him out of the mouth of a juſt * man.* The Euchariſt conſiſts of both, as you will find in this Book. The help of which, if the Reader will be pleaſed to uſe, till he hath made himſelf ſuch a thankful oblation to God; he will not want a reaſon why I call

* *L. 6. Inſtit. Div. cap. 25.*

call it, *The Chriſtian Sacrifice:* nor fail to grow in wiſedom and ſpiritual underſtanding. For as the Son of *Syrach* ſaith, *The love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened?* Ecclus. 25. 11. He will delight to be repeating this oblation of himſelf, and of his Praiſes and Thankſgivings to God our Saviour, with higher devotion of Spirit, and greater Purity of heart and life. He will not ſtand in need of many exhortations to doe this, or the reſt of his Chriſtian duty: for the love of God will be inſtead of all reaſons and motives to make him good. He will think continually how much he is bound to his infinite Goodneſs; that he would take care by this familiar repreſentation of the unparallel'd love of Chriſt in dying for us ſo freely, to continue and quicken in Chriſtian Souls a moſt ready and chearful diſpoſition to obey him in all things.

And there is no doubt but it proceeds from a great decay of their love to our Saviour, that his Family (who are called by his Name) remember him ſo ſeldom in

in this manner. And the decay of their love is certainly the cauſe of that impiety which hath overſpread the Chriſtian world: as this impiety again makes them ſtill more negligent, and unwillingly to commemorate Chriſt's love; which would be but a reproach to their ungodly life. It was truly obſerved by *Petrus Bleſenſis*, about 500 years ago: *That in the firſt Church, as many as were preſent in the Chriſtian aſſemblies every day, communicated in the Euchariſt. But after the number of the faithful was increaſed, and they could not all ſo conveniently come to it daily; it was ordained that at leaſt every Lord's day they ſhould communicate. But when the tares, growing up very high, began to over-top and hide the wheat, and when the charity of many waxed cold, and iniquity abounded, ſo that few were found fit to receive the Cup of Salvation; it was decreed that at leaſt upon the three ſolemn Feaſts of the Year,* Eaſter, Pentecoſt, *and the* Nativity, *they ſhould all diſpoſe themſelves for it. But now, becauſe the days are evil, and almoſt all are gone aſide and become unprofitable (I dare not ſay by the precept of the Church, but yet by its ſilent permiſſion) the cuſtome is introduced of aſſembling once a year in the Church,*

Church, to Communicate; which is not lawful for any man to omit. If he had lived now in our days, he would have found the ſtate of affairs grown much worſe among us; and complained that ſome in many years never partake with our Saviour at all. The reaſon certainly is, becauſe their love to him is not onely grown very cold, but quite frozen. It is not onely weak and languiſhing, but like to die; which muſt needs increaſe iniquity; and make the days exceeding evil. It is the duty therefore of every good man to endeavour to amend them, and to reſtore the ancient warmth of love and zealous affection to our Saviour; by perſuading Chriſtian people to frequent and ſerious reflexion upon the greatneſs of his Love, and to ſolemn commemoration of it, in ſuch manner as he hath appointed.

Let me beſeech therefore all thoſe, who are not in condition yet to be moved by love; that they would conſider and weigh ſo long the danger of this neglect wherein they live, till it make them afraid. *Aben Ezra*, a learned Interpreter of the Scriptures among the Jews,

Jews, writing of the *Cereth*, or cutting off (*i. e.* ſudden death by the hand of God, or the loſs of their children and extirpation of their family, not to mention other opinions of the meaning of it) which is threatned to divers offenders againſt the Law; hath left us this memorable obſervation: That whereas God hath *prohibited three and twenty* things under the penalty of being cut off from their people, if they did commit them; there are but *two* things that he hath *commanded* in the whole Scripture, for the neglect of which a man becomes obnoxious to this extermination. They are *Circumciſion*; and the right obſervation of the *Paſſover*; when they eat the *typical Lamb*, as *Petrus Bleſenſis* calls it, in the place above-mentioned. Which may very well be for this reaſon, That God might ſhew what place and eſteem he would have theſe Ceremonies hold among his people; ſo that none who called himſelf his, ſhould dare to neglect them, but they ſhould rather be obſerved by all with the greateſt care and diligence. And hence comes that ſaying of their Wiſe men; *He who contemns the Feaſts, or the ſacred Conventions*

(*of*

(of which the Paſſover was the chief) and he who makes void the Covenant of Abraham *our Father (which was Circumciſion) there is no portion for him in the world to come.* Which would be ſtudiouſly noted by thoſe Chriſtians who neglect or deſpiſe things ſacred, whether the holy Aſſemblies, or the holy Sacrament: as *P. Fagius* (upon *Exod.* 12. 15.) well applies this obſervation. For if God would heretofore have thoſe Ceremonies which were but ſhadows, continue in ſuch high eſteem, and be ſo regarded among the Iſraelites; how carefully and how reverently would he have us attend upon thoſe holy Myſteries which he hath inſtituted by his well-beloved Son Jeſus Chriſt, in which he truly communicates himſelf to us unto eternal life? There is more danger than is vulgarly imagined, in not commemorating the death of this Lamb of God, who takes away the ſins of the world; by receiving the holy Euchariſt, which he hath appointed for a memorial of him. It is next to the diſowning Chriſtianity, or not profeſſing our ſelves to be Chriſt's diſciples. It is a cutting off our ſelves from the body of Chriſt; an open declaration

claration that we have no communion with him: and therefore as plain a confeſſion that we deſerve to be rejected and caſt off by him, from whom we have ſo little regard.

If this ſeem too harſh a Sentence, let it be conſidered that not I, but they pronounce it againſt themſelves, by refuſing to acknowledge Chriſt after that manner, which he hath preſcribed. And therefore inſtead of quarrelling with ſo ſevere a denunciation of the divine Diſpleaſure againſt all wilfull neglecters of this holy Rite (whoſe Souls are in as much danger of the ſtroke of Heaven now, as the bodies of the Hebrews were heretofore) let the guilty ſtudy to avoid it, by becoming ſtrict and devout obſervers of this Precept. Let them acknowledge Jeſus to be the Lord, and teſtifie their love and affection to him, and tye themſelves faſt to dutiful obedience towards him; by doing this in remembrance of him. And whoſoever ſhall receive any benefit by this Admonition, or any thing elſe contained in this Book; as they will bleſs God, no doubt, for ſuch helps to Devotion; So they will candidly

didly interpret, I hope, every expreſſion, and charitably paſs by the defects, which it's poſſible they may eſpy, in a work well intended. But if the humour of any ſhall lead them to doe otherwiſe, and there ſhall thoſe be found who will diſlike the deſign it ſelf, or ſlight my performance; I ſhall not much concern my ſelf, I think, in their cenſures: but reſt contented in this as well as other caſes, with the comfort which the Wiſe man, whom I mentioned above, hath left us; and they may doe well to conſider it.

Ecclus. 14. 2. *Bleſſed is the man whoſe conſcience hath not condemned him; and who is not fallen from his hope in the Lord.*

Ecclus. 11. 26. *For it is an eaſie thing unto the Lord in the day of death, to reward a man according to his ways.*

Ecclus.

To the Reader.

Ecclus. 14. 20, 21.

Bleſſed is the man that doth Meditate good things in wiſedom, and that reaſoneth of holy things by his underſtanding.

He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets.

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THE

THE INTRODUCTION.

WHEN I consider whence it is, that they who otherwise frequent the Christian Assemblies, are generally so negligent in Communicating at the Table of the Lord; the Reasons seem to me to arise from one or other of these four Heads. It is either thought to be no necessary part of a Christian Duty; at least not so necessary as others are: or else the Meaning, Use, and Benefit of it is not understood: or men are loth to be at the pains of disposing themselves to be worthy Communicants: or, lastly, having sometimes Communicated they found no good by it, and so left it off.

It is the design therefore of this small Treatise, which a desire to quicken and promote Christian Piety hath brought forth, to shew as briefly and plainly as I can devise,

I. First, *That all those who are called by the name of our Lord, have a tye upon them*

to

to addreſs themſelves to his Holy Table: and,

II. Secondly, *That the ends and purpoſes for which it is prepared, are ſuch, as both invite and ingage them to come thither.*

III. Thirdly, *To direct the Readers to an eaſie and familiar way of diſpoſing themſelves to doe this duty with profit and pleaſure: and,*

IV. Laſtly, *To furniſh them with ſome Meditations and Devotions ſuitable to the Action; for want of which, I conceive, many reap ſo little good from it.*

Theſe are the four parts of the enſuing Diſcourſe.

PART

The Institution of his last Supper.

Mark:14.22 And as they did eat. Iesus took bread;
& blessed & brake it & gaue to them & said,
Take eat, this is my body.
And he took ȳ Cup & when he had given thanks
he gave it to them & they all dranke of it.

PART I.

Of the Obligations we have to Communicate.

FOR the *First* of theſe, to make you ſenſible of the neceſſity and weight of this Duty, there are theſe *Six* things to be conſidered.

I. That we have an expreſs Command for it, from our Lord and Maſter; to whoſe ſervice we were ſolemnly devoted, when we were baptized. And leſt there ſhould be any room for ſhifting and excuſes, this Command is ſo ordered, that it hath reſpect both to the Officers and Miniſters in his Church, and alſo to the People under their care: to the former, that they might prepare this holy Table; to the other, that they might come to partake of it. *First*, he requires his Apoſtles, *Luk.* 22.19. to *do this in remembrance of him.* Which words, it is plain, refer to what our Saviour then did, who *took bread, and gave thanks, and brake it, and gave it unto them, ſaying, This is my body which is given for you; this do in remembrance of me.* And therefore it is as much as if he had ſaid, *Do ye take bread, give thanks, break it,* and *give it* to all my family hereafter.

Now if they were bound to give it, then all Chriſtians no doubt muſt be bound (though here had been nothing more ſaid) to receive and eat it. But the more to inforce the Duty, they are required ſo to do, according as *S. Paul* hath declared the mind and intention of our Lord in this buſineſs, (and he is the only perſon, beſides *S. Luke*, who makes mention of theſe words, *Do this in remembrance of me*; though two other Evangeliſts mention the Inſtitution of this Sacrament.) He tells us, 1 *Cor.* 11. 24. that when our Lord had given thanks, he brake the Bread and ſaid, *Take, eat, this is my body which is broken for you, Do this in remembrance of me.* Here theſe words, *DO THIS* immediately refer to *take, eat*; which are not in S. *Luke*. And therefore *DO THIS* in his Goſpel, immediately refers, as I ſaid, to *taking bread, giving thanks, breaking it, and giving it to them.* In *that*, the Apoſtles and their Succeſſours were more peculiarly concerned; and none can *Do this*, (i. e. *take bread, give thanks, break it, and give it*) but they. But in the other *taking, eating and drinking*, all Chriſtians are concerned, and are bound to *do this* as long as the world laſts. Which appears ſufficiently from the whole diſcourſe of *S. Paul* to the *Corinthians*, who were as he tells them, *v.* 26. *to ſhew forth the Lord's death*, as often as they did eat that Bread and drink of that Cup, which the Miniſters of our Lord gave to them. As they were not to neglect their duty, in making ready this holy food, inviting the Lord's

Lord's people to partake of it, offering it and giving it to them: ſo it behoved them who were called, to be careful not to neglect theirs; but to come, and eat and drink at the Table of the Lord: that by the whole action, performed by both, the Lord's death might be declared and ſolemnly commemorated with Thankſgiving and Praiſe. And to make this *Command* appear more weighty, let me caſt in two or three conſiderations more, before I proceed any farther.

1. That our Lord not only gave it to the *Twelve Apoſtles*; but to *S. Paul* alſo, after he was added to the number. From which we may clearly gather his intention of having this duty every where performed: not only by the *Jews*, but all others. For when he appeared to this perſon, and revealed his whole mind to him, that he might be an Apoſtle and preach to the Heathen world; he left not out this precept, but gave him particular inſtructions about it. *For I have received of the Lord that which alſo I delivered to you, that the Lord Jeſus, the night in which he was betrayed, took bread*, &c. 1 *Cor.* 11. 23. He had not this from the Apoſtles, nor was taught it by man, but Chriſt himſelf delivered it to him, as he had done to the reſt of his Apoſtles: that he might teach men *to do this*; if they had any regard to the expreſs Command of their deareſt Lord. And it is very hard, if they have not a great reverence to it, conſidering,

2. That it is the very laſt Commandment which he gave before his Death. When he was parting with his Diſciples, and taking his farewell of them (till he ſhould ſee them again after his reſurrection) he left this charge with them, that they ſhould do as they had ſeen him do, juſt before he went away. Read the verſes going before thoſe now mentioned out of S. *Luk.* (*ch.*22.*v.*16,17,18,&c.) and you will find the ſenſe of our Saviour's whole diſcourſe to be this:

See S. *Chryſoſt.* 27. *Hom.* on 1 *Cor.p.*420.*l.* 40. *Edit. Sav.*

"This is the laſt Supper we ſhall eat toge-
"ther in this world; I ſhall keep no more Feaſts
"with you, till we meet in Heaven. But I
"would have you meet often and feaſt toge-
"ther, upon my broken Body and my Bloud
"ſhed for you: according to the pattern
"which now I ſet before you. As you ſee me
"take bread, give thanks, break it and give
"it to you, ſo do ye. This is my Will and
"Teſtament, if ye have any reſpect to the
"words of a dying Maſter and Saviour; if
"ye love me, and bear me in mind when I
"am gone from you; do not forget to *do this*
"*in remembrance of me.*

And what he ſaid to them, we are to take as ſaid to us; for,

3. S. *Paul* ſaith, this is to be done till his coming again, 1 *Cor.* 11. 26. It is not a temporary Command like thoſe given to *Moſes*, but lays

lays a perpetual obligation upon us: till Christ, who appeared to put away sin by this Sacrifice of himself (which we commemorate) shall appear the second time, without sin, unto Salvation. From whence it necessarily follows, that not only the Apostles, but all the Ministers of Christ to the end of the world have power to *do this*: and that the people are bound to do their part, when the Minister hath done his. How they will excuse themselves from an open breach of our Saviour's Commandment, who do not this in remembrance of him, I cannot imagine. There is nothing that he enjoyns with more solemnity and particular care than this action: and therefore the same necessity lies upon us for the performance of it, that there doth for obedience to other of his Commands. If there be any difference it is such as should rather make us exceeding careful about this Duty, than otherwise. For,

II. It is a Command whereby our Love and Affection to Christ Jesus, our ever-blessed Redeemer, is more than ordinarily tried and proved: there being no other reason for performing it, but merely our respect to his will and pleasure. To most other duties in our Religion there is something in Nature to prompt us, or to shew us the reason of them. That we should be just, and merciful, and sober, and grateful, *&c.* we can derive from a reason within our selves. But this duty, to which

I am exciting you, is one of the things for which there is no other ground but his Divine Commandment and appointment. We have no other reaſon why we ſhould *do this*, but becauſe he would have us. And therefore the doing of it is a piece of pure obedience, ariſing wholly out of our reſpect and affections to him and his injunctions. It being indeed deſigned for the keeping him in memory; his appointment of it for that purpoſe hath added a good reaſon to it; which doth mightily enforce our duty, if we have any love to the memory of ſo dear a Saviour, and deſire to perpetuate the ſtory of ſo rare a love, and make it known to all ſucceeding generations.

By this it is apparent, that the thing which makes men moſt negligent of this duty is that which, if they were underſtanding believers ſhould make them moſt zealouſly affect it. Natural Conſcience not reproving them for not *doing this*; as it doth for injuſtice, cheating, lying and ſuch like ſins, they live ſecurely in the neglect of it. And this is the very reaſon why the people known by the name of *Quakers*, have ſo little, or rather no regard to it. But if Chriſtian Faith were planted and deeply rooted in mens hearts, they would upon this very account be the more forward to do it. Becauſe it is a peculiar mark of a Chriſtian, a work proper to him alone who is moved to this, not by nature and the common light of Mankind, but purely by his Religion and Devotion to his Saviour.

viour. For there is no piece of Divine Service in which he is intereſſed ſo much as this. It is more properly Chriſtian worſhip than any other. All the world think their Religion binds them to pray to God, to praiſe him, and give him thanks; but to acknowledge him, and render thanks to him by *doing this*, belongs onely to Believers in Jeſus. And that was one cauſe, I make no queſtion, that the firſt Diſciples of Chriſt made this ſo great a part of their Devotion: which is the next conſideration.

III. Primitive uſe and practice upon this Command of our Saviour's doth very much explain his intentions, and tell us the obligation of it. They who were taught by the Apoſtles of our Lord, beſt underſtood the weight of this Commandment. And truly they underſtood it ſo that they did conſtantly *do this*, as they did publickly meet together to pray or hear; and as oft as they did eat and drink together in token of their love and friendſhip. Both which they did very frequently. In the Church of *Jeruſalem* every day; as we read, *Act.* 2. 46. *They continued daily with one accord in the Temple, and breaking bread at home, did eat their meat with gladneſs and ſingleneſs of heart.* That is, after they had daily performed their common Devotions with the *Jews* in the Temple Service; they went to their own houſes to tender a more particular Service to our Saviour; by *doing this in remembrance of him*, and keeping Feaſts of Charity for the poor and indigent.

At thoſe *Meals* it is manifeſt they forgot not this, 1 *Cor.* 11.20,21,&c. *Act.* 20.7,11. which they took to be an exact imitation of Chriſt, who after the Paſchal Supper inſtituted this holy Sacrament. And that it accompanied other parts of Divine Service and Chriſtian duties is as manifeſt from *Act.* 2.42. where you find they *continued ſtedfaſtly* or unweariedly in *hearing the Apoſtolical inſtructions, in communicating to each others neceſſities*, in *breaking of bread*, and in *Prayers*. The word we render *continued ſtedfaſtly* * denotes both the frequency of the action, and that they were not tired with it. But the principal time for it ſeems to have been on the Lord's day: according to what you read in the place juſt now mentioned, (*Act.* 20.7.) that the Diſciples were aſſembled *on the firſt day of the week to break bread*: and the *Syriack* tranſlation of thoſe words, 1 *Cor.* 11.20. which runs thus; *When ye meet together ye do not eat and drink as becomes the day of our Lord* ‖. Which it is moſt likely was the *ſet day* on which, *Pliny* * ſaith, they were wont to aſſemble before it was light *to ſing a Song of Praiſe together to Chriſt, as God: and to bind themſelves by a Sacrament, not to any wickedneſs, but that they would not commit theft, nor robberies, nor adulteries; nor break their words, nor deny any thing that was depoſited with them in truſt when it was demanded.*

* Προσκαρτερῦντες.

‖ *As if they had found in their Copy* κυριακὸν not κυριακόν.

* *Stato die, l.*10. *Epiſt.* 97.

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This done, *their Cuſtom*, he adds, *was to depart, and to meet together again to partake of a common but innocent meal.* Which aſſembly, it is plain from the Scripture, was in the evening, as the other was held before the morning light. So that it ſhould ſeem, in ſome places they remembred our Lord by doing this twice in a day both morning and evening. *In their aſſemblies before day* (as *Tertullian*'s words are*) *as well as in the time of meat:* which we know was Supper time; when they held their Feaſts of Charity. This is ſufficient to ſhew what a great affection they had to this duty, and in what high account it was among them, in that no aſſembly of Chriſtians, of whatſoever ſort it was, could paſs; wherein Chriſt's death was not remembred with thankſgiving and praiſe.

* *Cap.* 3. *de Corona.*

IV. And indeed it is part of the food which our Lord hath appointed for his Family, and which his Stewards, as I have ſhewn you, are to provide for them and give it unto them. It ought therefore to be thankfully received and conſtantly uſed when we are invited to it, unleſs we mean to ſtarve our ſelves and provoke our Lord by refuſing this, to withdraw his bleſſing from other means of our ſpiritual growth and nouriſhment. The very names, as you ſhall hear, whereby it is called, ſuppoſe it to be food. And ſince for the Body it is not intended, it muſt be Chriſtian food:

part of the plentiful proviſion which Chriſt hath left in his houſe for the Souls of his faithful Servants, that they may be well maintained and able to do their work. And truly, as long as we have any need to grow in the grace of our Lord Jeſus Chriſt, to increaſe in ſtrength and power to maſter all temptations and do our ſeveral duties, to renew the ſenſe of our obligations to God, and bind our ſelves faſter to him, to heighten our love and gratitude, and to ſtir up delight and joy in God our Saviour; ſo long will there be a neceſſity of *Doing this*, which ſerves for all theſe ends and purpoſes.

V. And did we but ſeriouſly conſider this one thing, that a principal end for which both this and the other Sacrament was inſtituted is, that *by theſe outward ſigns we might expreſs our hearty conſent to the new Covenant made by Chriſt in his blood, & ingage our ſelves to ſtand to the terms and conditions of it*; we ſhould be extremely afraid to refuſe to come to this holy Communion, becauſe that is the ſame with refuſing to be of his Religion. For he that made the New Covenant with us, and is the Author of the Chriſtian Religion, hath made theſe outward rites and ſolemnities to be inſtruments of ſtipulation, whereby they who are willing to enter into that Covenant, and be of that Religion, ſhould expreſs their agreement and ſubmiſſion to it, and openly declare that they own Jeſus to be the Lord, and will perform due obedience

bedience to every one of his Commands. Which when they have once done, they are to ſignifie their continuance and ſtedfaſtneſs in that Religion to which by theſe means they have addicted themſelves, by the repeated uſe of the ſame things. Otherwiſe, they live as if they repented of the Contract which they made, and renounced our bleſſed Saviour, who hath made the *doing this* to be a ſpecial teſtification of our Devotion to him and his Service. This is a thing to be ſadly ponder'd, and might prevail much, were it laid to heart as it ought.

VI. To which if you add all the other purpoſes and ends for which it was ordained, they would ſtill make it appear more neceſſary; if either *the will of Chriſt, his ſpecial Command, the practice of all Chriſtians, our own wants, our reſpect to the Chriſtian Religion*, or *the great Benefits* we may receive by doing this in remembrance of him, can make us judge any thing ſo. And that is the ſecond part of my Diſcourſe; to which I now proceed.

PART

PART II.

Concerning the Ends and Purpoſes of this holy Action.

IF the Reader be convinced by what hath been writ, that he is as much bound to *do this*, as he is to be a Chriſtian, I hope it will have a double effect upon him. *Firſt*, That he will endeavour to quicken and ſtir up himſelf to a ſerious and conſtant performance of this duty, by often preſſing theſe conſiderations hard upon his heart. *Secondly*, That he will be very deſirous to underſtand the full meaning, end and uſe of this holy Action; that ſo he may reap the profit which is therein deſigned to him. He muſt ſtifle his Conſcience, or elſe it will move him to the former: and the more reſolved he is in that, the more ſolicitous he will be about the other. Leaving him therefore to attend to the voice of his own awakened mind; I ſhall give him no farther encitements to this duty, than will ariſe from what I am now going to ſay about the Nature of it: From whence he may draw a great many Arguments to perſuade him to be ready prepared to this, as well as every other good work.

I. Firſt then, the very words of the Inſtitution of this Sacrament, and the whole diſcourſe,

course of S. *Paul* about it, prove that *it is to be considered as a Divine Feast, which our Lord hath appointed in commemoration of himself.* That it is to be lookt upon as a *Feast* or repast, provided for us, the *Bread and Wine*, the *eating and drinking* sufficiently declare. But it is more fully expressed in the Names of *Breaking of Bread*, and the *Supper of the Lord*, which are given to this Action. And as it is expresly ordained, to be *in remembrance* of our blessed Lord, so (I think it not amiss to add) it was no unusual thing in the World to institute Feasts and Entertainments to preserve the memory of famous Persons. It is recorded by *Athenæus**, that there were such set Meetings of several Sects of Philosophers in *Athens*, to commemorate their Founder. Some on a certain day celebrated the memory of *Diogenes*, others of *Antipater*, others of *Panætius*. And the great Philosopher *Theophrastus* left a sum of money at his death for such a meeting: not that they might there debauch themselves, as his words are, but manage their discourses soberly and learnedly in that *Compotation*. (so the Greeks called their Feasts, which took their denomination from the *Wine*, as among the Hebrews they took their name, from the *Bread**. And so *Constantine*,

* *L.5. Deipnosoph.c.1.* πολλῶν γὰρ εἰσὶ φιλοσόφων ἐν ἄστει συνόδοι τῶν μὲν Διογενιστῶν, &c.

* *Gen.43.25.* They heard they should eat bread, i. e. *dine with* Joseph: *& v.31. he said*, set on bread.

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I remember, calls the Chriſtian Feaſt in Memory of the Martyrs *, where the poor were comforted, and thoſe that had loſt their eſtates mercifully relieved.) At theſe moſt ſober Tables they diſcourſed of their memorable ſayings, their worthy actions, their patient ſufferings: and rehearſing the Hiſtory of their Life and Death excited themſelves to tread in their ſteps. For this, as *Germanicus* ſaid excellently on his death-bed ‖, is the principal part of Friendſhip; *not to follow the dead with Tears, but to remember his Will, and to execute his Commands.* Which is the general deſign, I make no doubt, of this moſt holy Feaſt: where we meet to preſerve an eternal Memory of our glorious Redeemer, and to fix more deeply in our minds, all that he did and ſuffered for us; that thereby we may be diſpoſed with the greater chearfulneſs to perform his Will, and obey his Precepts. For this end I find * that the *Gothick* Churches (which long continued in *Spain*) having comprehended the Hiſtory of our Saviour under theſe nine words, [*Incarnation, Nativity, Circumciſion, Appearance, Paſſion, Death, Reſurrection, Glory, Kingdom,*] were wont to divide the Holy Bread in the Sacrament into juſt ſo many

* Σωφρονίζατο συμπόσια, *Orat. ad Sanct. cœtum. cap.* 12.

‖ *Quæ voluerit meminiſſe, quæ mandaverit exequi*, Tac. l. 2. *Annal.*

* Caſaub. *ex Moſar. Liturg. Exerc.* 16. *n.* 38.

many parts: on which they impoſed thoſe nine names. Whereby they have let us know what their conceptions were of this Action; and that they thought the breaking, giving and receiving of that Bread, was to commemorate and more ſtrongly imprint on their minds, the whole Hiſtory of our Lord Jeſus. Which we are not to reflect upon in an idle and ineffectual manner, but with ſuch paſſions as we feel, when we think of the ſweet converſation, the good offices, and the ſolemn departure of the deareſt Friend that we ever had. Whom no good natur'd man can ſeriouſly call to mind, without Love, Delight, Gratitude, and a great forwardneſs to fulfil his Will and Teſtament, and to follow his admired example.

Now that we may be made able to do ſo; in reſpect to our Lord Chriſt, he is pleaſed to ſet before us this holy food; which the Chriſtian Church hath always lookt upon as a *Spiritual nouriſhment*, to ſtrengthen and increaſe in us all goodneſs. And for that purpoſe we are to addreſs our ſelves to the Table of our Lord; that by affectionate meditation on his condeſcending kindneſs in becoming a Man for our ſakes, and by laying to heart the whole ſtory of his wonderful Love from his Birth to his Grave; and fixing our Eyes on the glorious hopes he hath given us by riſing again from the dead, and aſcending to the Throne of God; we may feel a greater ſtrength derived to us from him, enabling us to our ſe-

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veral duties, and be enlivened to a greater freedom and chearfulneſs in denying all our own appetites and deſires, and ſubmitting them to the Will of Chriſt. Say therefore to your ſelves before ye come thither ſome ſuch words as theſe;

"We are invited to a Feaſt: our moſt Gra-
"tious Lord is the Maſter of it: yea, He him-
"ſelf is the cheer that is provided for us.
"With what Humility, with what Thankful-
"neſs ought we to accept of his invitation!
"Let us fit up our ſelves, and make our ſouls
"ready to appear before him, in as holy and
"becoming a manner as we are able. Let us
"go with ſuch Joy, as if we were called to the
"richeſt entertainment in the World. *Let our*
"*Meditation of him be ſweet: and let*
* Pſal. 104.34. "*us be glad in the Lord**. *Let us men-*
Iſa.63.7. "*tion the loving kindneſs of the Lord,*
"*according to all that the Lord hath*
"*beſtowed on us. And let us make his*
Pſ.45.17. "*name to be remembred in all genera-*
"*tions.* Let us reſolve *to feed on him*
"*in our hearts by Faith with Thanksgiving*, as his
"Miniſter exhorts us: to ruminate ſo long up-
"on his love till we feel our hearts burn with
"love to him. Let us meditate on his holy
"Life, his bitter Paſſion, his bloudy and
"ſhameful Death, his glorious Reſurrection
"and Aſcenſion, his Power and Authority at
"God's right hand, the great benefits we juſt-
"ly expect from thence, and the pretious pro-
"miſes

" miſes he hath by theſe means ſealed to us:
" till we feel all the powers of our Souls quick-
" ned and ſtirred up with a mighty heat and
" zeal to do the Will of our ever-bleſſed Re-
" deemer: even a new life and ſpirit coming
" into us, and making us *ſtrong in the Lord, and*
" *in the power of his might.*

Which virtue we ſhall certainly find flowing into us, and ſpreading it ſelf through our hearts; if we believe, and enter into a ſerious conſideration of the more particular intention and deſign of this holy Feaſt: whoſe general meaning I have briefly deſcribed.

II. Having ſurveyed therefore in your thoughts the whole Goſpel of our Saviour Chriſt, I ſhall proceed to ſhew you, on what you are more principally to faſten them. You muſt not conſider this holy Action only as a Feaſt in remembrance of him; but *as a Feaſt upon a Sacrifice*, wherein you are more particularly *to commemorate his death.*

Our bleſſed Lord, the High Prieſt of our Profeſſion, was pleaſed himſelf to be offered upon the Croſs; where *he gave himſelf for us an Offering & a Sacrifice to God for a ſweet ſmelling ſavour*, *Epheſ.* 5. 2. A kindneſs that, as it ought never to be forgotten, ſo it ought to be mentioned with the higheſt and devouteſt praiſes. And therefore after the manner of thoſe Feaſts among the Jews, (and Gentiles too) in which the People had ſome portion of the

the Sacrifice to entertain themſelves and their friends withal; he makes us partakers of the Sacrifice which he made to God, by admitting us, in theſe repreſentations of his Body and Blood, to feaſt upon it. Which Action is a *grateful commemoration of his death to his everlaſting praiſe and glory*. Therein we ſet forth that Sacrifice of his for us; and ſignifie the thankful ſenſe we have of his love, and our high eſteem of thoſe benefits which his bloody Death hath purchaſed to us. This we learn, *firſt*, from thoſe words of our *Lord* and his Apoſtle S. *Paul*, which teach us to do this *in remembrance* of him. Which phraſe doth not ſignifie our calling him to mind, but our *making mention of his dying Love* with due praiſe and acknowledgments: which is beſt expreſſed by the word *Commemorate*. We declare by doing this, that we indeed bear that remarkable teſtimony of his kindneſs, in the remembrance of a thankful heart; and will endeavour to make it be remembred in the ſucceeding generation. That this is the meaning appears more fully from a *ſecond* expreſſion of S. *Paul*'s, 1 *Cor.* 11. 26. where he ſaith, as often as they did eat this, they *ſhewed forth the Lord's death till he came*. We *declare* and *publiſh* by this Action his bloody Death. We proclaim, and *abundantly utter the memory of his great goodneſs*: which he would have made known to all, by this ſolemn Feaſt, till his ſecond appearing. This is the import of that word *ſhew forth*: only it carries this farther notion in it, (as appears by the uſe of it in the *Pſalms* *,)

*Pſalms**.) That we hereby publiſh his mighty acts with praiſe, extoll and magnifie his marvellous love, and celebrate the memory of thoſe divine benefits he hath obtained for us, with a deſire that they may be acknowledged in the ſame manner to the worlds end. *Pſal.* 106. 2. & 145. 4, 5, 6, 7.

And here now we may conſider that this Commemoration and ſhewing forth, looks two ways; towards men, and towards God.

Firſt, We ſhew it forth and tell it to the world. We openly declare to all thoſe that ſee or know what we do, that the Son of God died for the children of men; that he freely gave his body to be broken and his blood to be ſhed for our Redemption. We proclaim Jeſus to be the Lamb of God that takes away the ſins of the world, and ſhew how God hath commended his love to us, in that while we were ſinners he gave his only begotten Son for us, that we might live through him. In this riches of his grace we make our boaſt, and glory a great deal more than if we poſſeſſed the treaſures of the whole Earth.

Secondly, And then we commemorate alſo and ſhew forth his death unto God the Father. We ſet before him this free-will offering of Jeſus as a ſufficient Sacrifice for the ſins of the whole world. We magnifie his bounty in this invaluable bleſſing, and make mention of this which his Son hath ſuffered for us as a complete

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ſatisfaction for all our offences againſt him.

We muſt approach therefore to the Table of the Lord with affectionate acknowledgments of his infinite goodneſs, extolling and praiſing his merciful kindneſs in beſtowing on us ſo great a gift; profeſſing we will never forget the tender love of our Lord, who laid down his life for us, and beſeeching the Father of mercies to receive us into his grace and favour, for the ſake of his dear Son, whoſe death we ſhew unto him. We ſhould reſolve to expreſs the ſenſe of our hearts in ſome ſuch words as theſe. "*It is a good thing to give*

Pſ. 92. 1, 2, 4. "*thanks unto the Lord, & to ſing prai-*
"*ſes unto thy name, O thou moſt high.*
"*To ſhew forth thy loving kindneſs in*
"*the morning, and thy faithfulneſs every night. For*
"*thou, Lord, haſt made me glad through thy work:*

66, 16. "*I will triumph in the works of thy*
"*hand. Come and hear, all ye people, I*

86. 13. "*will declare what the Lord hath done*
"*for our Souls. For great is his mercy*
"*towards us: and he hath delivered*
"*our Souls from the loweſt Hell. Glo-*

Joh. 1. 14, 29. "*rious things are ſpoken of thee, O Je-*
"*ſus, thou lover of Souls; The word*

Col. 1. 15. "*made fleſh; the Image of the inviſible*

Joh. 8. 12. "*God; the light of the world; the Lamb*
"*of God that takes away its ſin; the*

Rev. 1. 5, Heb. 1. 3. "*firſt begotten from the dead; the*
"*Heir of all things; the Prince of*
"*the Kings of the Earth; an high*
"*Prieſt who is ſet down on the right hand of the*
"*Throne*

" *Throne of the Majeſty in the Hea-* Heb. 8. 1.
" *vens: who appears in the preſence of* Heb. 9. 24.
" *God, and lives for ever to make in-* 7. 25.
" *terceſſion for us. Who in the Heaven* Pſ. 89. 6.
" *can be compared to the Lord? Who* 97. 9.
" *among the ſons of the mighty can be*
" *likened to the Lord? For thou, Lord, art highly*
" *exalted: thou art exalted far above all Gods.*

" In this moſt powerful name, O Father
" Almighty, we humbly caſt down our
" ſelves before the Throne of thy Glory, give
" us leave to mention before thee the death
" of him who ſaid, *Behold I come to do thy will,*
" *O God.* Behold, O Lord, the bleeding
" wounds of thy well-beloved, in whom thou
" haſt teſtified by a voice from Heaven, that
" thou art well pleaſed. Remember how this
" Body was broken for us, and his Blood pou-
" red out. In him we believe thou art perfect-
" ly ſatisfied, and therefore are bold to hope
" that thou art reconciled to us on that ac-
" count. O hear his dying groans, regard
" his agony and bloudy ſweat; by his croſs
" and paſſion let our ſins be blotted out, and
" by his glorious reſurrection and aſcenſion
" let us feel every evil affection and luſt per-
" fectly killed and crucified. We have no-
" thing to plead, if he have not done enough
" and fulfilled all thy will. But ſince he hath
" laid down his life in obedience to thee, O
" let us by virtue of that voluntary Sacrifice
" which now we repreſent before thee, obtain
" thy mercy and grace. We cannot be con-

" tent

" tent to loſe our ſhare in ſo great a love. And " ſince thou haſt bid us to commemorate it, we " hope we ſhall as certainly partake of it, as we " do of this feaſt to which thou haſt
Pſ. 79. 13. " invited us. *So we thy people and ſheep* " *of thy paſture will give thee thanks* " *for ever. We will ſhew forth thy praiſe from ge-* " *neration to generation. We will extoll thee our* " *God, O King, we will bleſs thy name*
Pſ. 145. 1, 2. " *for ever and ever. Every day will* " *we Bleſs thee, and will praiſe thy* " *name for ever and ever.*

In ſuch Meditations as theſe when we ſhew forth the ineſtimable value of Chriſt's Sacrifice, we do, as it were, offer it unto God, or rather make before him a commemoration of this Offering. And in this ſenſe the ancient Chriſtians did call this Sacrament a *Sacrifice*, and every Chriſtian they lookt upon as a *Prieſt*, and a *Sacrificer* when he came to the Table of the Lord: Becauſe Chriſt not only bad his Apoſtles *do this in remembrance of* him; but S. *Paul* requires every one of us to do the ſame, and *to ſhew forth his death till he come.* There is none mentions this *Sacrifice* more frequently than Saint *Chryſoſtome:* but to explain himſelf; after he had ſaid, [we do not make another Sacrifice, as the high Prieſts of old, but always the very ſame] he adds, *or rather we make a commemoration of a Sacrifice* *. And in the very

* Μᾶλλον ἢ ἀνάμνησιν ἐργαζόμεθα θυσίας, in *Heb.* 10. *pag.* 523. *Edit. Sav.*

ry same manner *Eusebius* writes in his first Book of his *Evangelical Demonstration*. Christians cannot think fit, saith he, to return back again to the first and weak Elements (he means the Mosaical Sacrifices which were but Symbols and Images, not the Truth it self:) ‖ *since they celebrate every day the Commemoration of his Body and Bloud, and are made worthy of a better Sacrifice and Ministery than the ancients were.* And a little after, speaking of Christ's wonderful Oblation, and most pretious bloudy Sacrifice to the Father, he adds, that *he delivered also to us a Remembrance instead of a Sacrifice to offer up continually unto God* *. By which words it is manifest he took the Remembrance or Commemoration of Christ's death to be that Sacrifice we make to God. And again he saith in the very next page, *to celebrate the remembrance or commemoration of that Sacrifice upon the Table by the Symbols* (or representations) *both of his body and saving blood, we have received according to the ordinances of the New Testament.* Hither he applies those places out of the Psalms, *Offer to God Thanksgiving. Let the lifting up of our hands be as an evening Sacrifice. The Sacrifices of God are a contrite spirit*, &c. So that they thought of no other Sacrifice in those days but that of *Praise* and *Thanksgiving*, together with the *offering of our*

‖ Τὴν τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος ὑπόμνησιν ὁσημέραι ἐπιτελοῦντες, &c. *cap.* 10. *pag.* 37.

* Μνήμην καὶ ἡμῖν παραδοὺς ἀντὶ θυσίας τῷ Θεῷ δηνικῶς προσφέρειν, *p.* 38.

our ſelves, our ſouls and bodies to be a reaſonable, holy & lively ſacrifice unto him: as it is admirably expreſſed in our Communion Service. * With which the Author now mentioned perfectly agrees, and delivers his mind almoſt in the ſame words. *We ſacrifice,*‖ ſaith he, *a divine, venerable and moſt holy Sacrifice. We ſacrifice after a new manner, according to the New Teſtament, a pure Sacrifice,* &c. *we both ſacrifice and offer Incenſe too. Celebrating the remembrance of that great Sacrifice, according to the Myſteries delivered by him to us: and offering Thanksgiving for our Salvation by godly Hymns and Prayers to God: conſecrating our ſelves alſo wholly to him, and to our high Prieſt, the Word; devoting to him both our Souls & Bodies.* It would be eaſie to add much more to the ſame purpoſe; but I will conclude with the words of *Fulgentius*, which are to this effect. *In the time of the Old Teſtament, living Creatures were offered by the Patriarchs, Prophets and Prieſts: Now in the time of the New Teſtament the holy Catholick Church throughout the World ceaſes not to offer the Sacrifices of Bread and Wine in Faith and Charity. For in thoſe carnal Sacrifices the fleſh of Chriſt was figured, which he was to offer, and his blood which he was to ſhed for the remiſſion of ſins. But in this Sacrifice there is giving of thanks, and a commemoration of the fleſh of Chriſt, which he hath offered, and of his blood which he hath ſhed for us,*

* *Prayer after all have communicated.*

‖ Θυόμεν τὸ ἅγιον, τὸ σεμνὸν, &c. *Ib.* p. 40.

Lib. de Fide ad Petrum, c. 19.

In

In thoſe Sacrifices therefore, what was to be given us was ſignified in a figure: but in this Sacrifice, is evidently ſhewn what is already given. In thoſe Sacrifices, the Son of God, it was foretold, ſhould be ſlain for ſinners: in this he is declared and publiſhed as actually ſlain for them. This is ſufficient to ſhew what the Sacrifice is which we make when we *do this*, and that our Church now doth the ſame which the ancient did. By feaſting upon this Sacrifice, we not only commemorate that oblation of himſelf, with the Sacrifice of Praiſe and Thankſgiving, but likewiſe offer up our ſelves to him to be entirely his. As will appear more fully in the next conſideration: which is this,

III. By this Action *we make a ſolemn Profeſſion of the Chriſtian Religion*, and declare our ſelves to be the Diſciples and followers of Jeſus, to whom we join our ſelves in fellowſhip. So much is the rational conſequence of what hath been ſaid. For by eating of the Sacrifices offered at the Altar, both Jews & Gentiles profeſſed themſelves to be the Worſhippers and true Servants of that God to whom the oblation was made. And *ſecondly*, it may be rationally drawn from that diſcourſe of our Saviour's with the Jews, in the 6th of S. *John*'s Goſpel. Where *eating his fleſh, and drinking his blood, v.* 51, 53, 54, &c. ſignifie nothing elſe but believing * the Word, and keeping the Precepts which Chriſt publiſhed in our Fleſh, and ſealed with his Blood. This is honeſtly acknow-

* *See v.* 29, 35, 47.

ledged by a learned Perſon in the Church of *Rome*: who gives the ſenſe of thoſe verſes in theſe two lines. *They are nouriſhed with the Fleſh of Chriſt to eternal life, who keep the Sayings of Chriſt incarnate* ‖: which he expreſſes more largly in another place. The Words of eternal Life which *Peter* acknowledged our Saviour had, are the Commands, ſaith he, which he gave when he was in Fleſh among men. *For therefore he was made fleſh, that in the Fleſh or Body of man, he might procure their Salvation, and form them to eternal Life. Therefore the words which Chriſt ſpake in Fleſh, the Goſpel of Chriſt, is the Fleſh of Chriſt. Theſe Words, this Fleſh, this meat Chriſt would have us eat, ruminate and digeſt, that being nouriſhed thereby, we may profit to eternal life* *. Thus S. *Peter* underſtood our Lord, when he anſwered at the end of that diſcourſe to his Queſtion [will ye go away?] To whom ſhould we go? *Thou haſt the Words of eternal life*, *v.*68. And thus Chriſt explains himſelf, *v.*63. where he ſaith his diſcourſe was not to be underſtood ſo groſly as the Jews apprehended it; but in a more ſpiritual and divine manner. His meaning was to be conceived as if he had ſaid, unleſs ye really receive me, notwithſtanding my being crucified, as God ſpeaking to you in fleſh; and ſo conform your ſelves to my Doctrine, ye cannot be ſaved. And indeed this

‖ *Carne Chriſti nutriuntur in vitam æternam qui Sermones Chriſti incarnati ſervant*, Rigaltius *in* Cyp. *Ep.* 1.

* *Idem in Ep.* 55. *Annot.* a.

this eating and drinking which now he called them unto, could be nothing elſe, but receiving him and his Doctrine; for the Sacrament of his Body and Blood was not yet inſtituted. But when it was; then, I make account, they who did eat of this Bread, and drink of this Cup in Commemoration of Chriſt, were to look upon it as *a devout profeſſion of that Faith in him, and Obedience to him*, without which we cannot inherit eternal Life. We declare by this Action the entire aſſent of our minds to the Truth of all that he preached, when he was in our fleſh: and the unfeigned conſent of our Wills to be ordered and governed according to it. Hence, perhaps, it was that this Action came to be called the Sacrament, which was the ancient name for our whole Religion, * becauſe here we make the moſt ſolemn Profeſſion of the Chriſtian Religion; as the Jews did of the Moſaical, when they did eat before God of the Sacrifices offered on his Altar. Thus much I am ſure of (in the *third* place) that the whole diſcourſe of S. *Paul* is to this ſenſe; when he calls the Cup of bleſſing which we bleſs, the *Communion* of the Blood of Chriſt; and the Bread which we break, the *Communion* of the Body of Chriſt, 1 *Cor.* 10. 16. That is, an Holy Action whereby we declare our Society and Fellowſhip with Chriſt; and that we are of his Religion, in oppoſition to all others. Which we ſhall

* *As may be ſeen in St.* Cyprian, Lactant. *&c. in innumerable places.*

eaſily diſcern to be the Apoſtle's meaning, if we take but the pains to conſider what it is that he goes about to prove in thoſe *eight* verſes, [from *v.*14. to 22.] It is nothing but this, That *if they did communicate with Chriſt in the Cup of Bleſſing and Breaking of Bread*, then *they muſt flee from all Idolatrous Services and not partake in them.* The conſequence, ſaith he, is manifeſt to any underſtanding perſon, as I take you to be. For to communicate with him in that manner, is as much as to acknowledge Jeſus only to be the Lord; to honour and worſhip him; to profeſs that ye belong to him; and to joyn your ſelves in fellowſhip with him. Which he proves, *firſt*, from the intention of the Feaſts upon the Jewiſh Sacrifices; of which whoſoever did eat, he thereby became of that Religion, and profeſſed to worſhip that God at whoſe Altar (which *Malachi* calls his Table, *Mal.*1.7.) that meat was offered in honour of him. And *ſecondly*, from the Religious Feaſts among the Gentiles; whoſe Sacrifices being offered to *Dæmons*, whoſoever did eat of them, thereby he made an acknowledgment of their Deity; and that he was one of their Servants and Worſhippers. Which inſtances carry in them this general reaſon; that the eating continually of any ones meat, ſignifies us to be of his Family; or his Friends and familiar Acquaintance: and ſo this Religious eating at their Tables, and of their meat, was a token and declaration of Friendſhip and Society with God, or with Dæmons; and by conſequence this

this muſt be the meaning of our partaking of the Table of our Lord. From which premiſſes the Apoſtle concludes with the greateſt force of Reaſon, that all thoſe who made this profeſſion of being Members of Chriſt's Body, and belonging to the Chriſtian Society or Corporation, (*v.*17.) by partaking of Chriſt's Table, and eating of his Meat, muſt have nothing to do with the Tables of Dæmons. For this would be to jumble the moſt contrary and inconſiſtent things together: to worſhip God and *Baal* too: to be the ſervants of Chriſt, and the ſervants of the Devil. Whereas in truth, by honouring them in eating of their Sacrifices, they did, in effect, renounce Chriſt, and by communicating with Chriſt at his Table, they did renounce them. For he came *to deſtroy the works of the Devil*, 1 Joh. 3. 8. and Idolatry in the firſt place: wherein that worſhip and ſervice was paid to the Devil, which was due to God alone.

Ye muſt addreſs your ſelves then to the Table of the Lord, as the friends of Jeſus Chriſt; on purpoſe to profeſs that ye believe on him, and are of his Religion, and mean to cleave unto him, and obey him; renouncing all other Maſters for ever. Say in your hearts, 'O bleſſed Jeſus, I acknowledg thee to be the Lord; Thou 'art *the only begotten of the Father full of grace and truth.* Joh. 1. 14. 'Thou only art *the Way, the* 14. 6. '*Truth*,

'*Truth, and the Life.* I humbly adore thee; and 'here devote my ſelf everlaſtingly to thee. I 'believe thy bleſſed Goſpel: I own thy ſu- 'preme Authority, and ſubmit my ſelf to thy 'Sovereign Commands. *Truly I am thy ſervant,* '*I am thy ſervant.* I look for all bleſſings 'through thy hand alone: who haſt all power 'in Heaven and in Earth. Let it be unto thy 'ſervant according to thy word. Yea deal with 'me according as I unfeignedly acknowledge 'thee, and heartily join my ſelf in fellowſhip 'with thee, to be thy Diſciple and follower 'for ever. I give thee poſſeſſion of my heart 'entirely. Do there what thou pleaſeſt. Be 'the ſole governour and diſpoſer of all my 'thoughts, words, deſires and actions. *I*

Pſal. 119. 128. '*eſteem all thy Precepts concern-* '*ing all things to be right; and* '*I hate every falſe way.*

And according to our ſincerity in this devoting of our ſelves to him, we ſhall find the powerful communication of his good Spirit to us, to unite us cloſer to himſelf. When this outward action declares the inward devotion of our hearts, to knit themſelves to him, and to become one Spirit with him; without all doubt he will make us feel that he dwells in us by the power of his Spirit, to enliven, help and ſtrengthen us in a Chriſtian courſe of Life. For this *Communion* is mutual; and the word properly ſignifies a Participation of ſomething from him, by our joining our

ſelves

ſelves to him. *We dwell in Chriſt, and Chriſt in us: we are made one with Chriſt, and Chriſt with us* (as the words are in our Communion Service) and ſo may expect all thoſe graces and favours which he hath received from God, to impart to faithful ſouls: particularly it is a pledge of his divine preſence with us, and that he will ſend his heavenly influences into our hearts. Being knit and joyned to him as Members of his Body, we may be aſſured he will take care of us, as our Head. He engages himſelf to guide, quicken, refreſh, powerfully move and aſſiſt us in all well doing. This we may humbly wait for, by virtue of our union with him. As the evil Spirit wrought in the Children of diſobedience, who were joyned to Devils, by eating of their meat: ſo will the Spirit of Grace work in thoſe that obey our Lord; being joyned to him by partaking of his holy Table. And for that end we may come to it, that being knit ſtill faſter to him, we may have a more abundant communication of his holy Spirit to us. We may intreat him to be a conſtant Friend to us, to make his abode with us; *ſo that we may evermore dwell in him and he in us.* He will ſay *Amen* to it as well as we; if in the uprightneſs of our hearts, we perform this holy Action; the meaning of which I ſhall ſtill farther declare.

IV. It is eaſie to gather from what hath been ſaid, that by partaking of this Feaſt; we make ſuch a profeſſion of Chriſtianity and

ſubjection to the Lord Jeſus, as *to engage our ſelves hereby in a mutual Covenant with him.* So much I told you at the beginning; that Sacraments were outward Rites and Solemnities, to expreſs our conſent to the new Covenant: and whereby we ſignifie our ſetled purpoſe, and engage our faith, to perform the duties of Chriſtians; as ever we expect that Chriſt Jeſus ſhould be a Saviour to us. But this Sacrament of the Lord's Supper is more particularly deſigned for that end, that by often doing this, we may, with repeated proteſtations of our fidelity, *renew our Baptiſmal Vow and Covenant* wherein we ſtand engaged: and in the moſt ſacred manner addict and devote our ſelves again and again, to that Service which we promiſed, when we entred into Chriſt's Religion.

It is well known that *eating and drinking* together, was ever reputed a token of friendſhip and brotherly accord, between thoſe perſons who conſent to ſuch a meeting. But this was more notorious when there was a *Feaſt* made on purpoſe to expreſs this Friendſhip: For this amounted to a Covenant, and thereby they entred into a League, to be at Peace and Unity among themſelves. Thus you read that King *Abimelech* and his Courtiers came to *Iſaac* and ſaid (*Gen.*26.28,29.) *Let us make a Covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good,* &c. And then it follows immediately (*v.*30.) that *he made them a Feaſt, and they did*

eat

eat and drink. That is, he entred with them, according to their deſire, into a League of Love and Friendſhip, by making this ſolemn entertainment for them. But then it is farther to be noted, that when this *Feaſt* was *upon a Sacrifice*, and they ate and drank of what had been offered to God; it was ſtill a more ſacred way of covenanting and making compacts one with another. So when *Laban* deſired *Jacob*, in theſe words (*Gen.* 31.44.) *Come now, let us make a Covenant, I and thou; and let it be for a witneſs between me and thee:* we are told that this was the manner of it, *v.*54. *Then* Jacob *offered Sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount:* that is, they remained together in one and the ſame place, as thoſe that had now no enmity nor ſuſpicion of each other (though they had been at difference before) after they had covenanted to be friends, by eating all of the ſame Sacrifice. By this it is apparent, that it was then a common cuſtom among the ſeveral Nations of the Earth, to make Contracts and Agreements together, by eating and drinking, eſpecially upon a Sacrifice. Which continued, I might ſhew you, in after Ages, among the Gentiles, as well as Jews. But I ſhall only mention one memorable inſtance, which we find in *Quintus Curtius*; who tells us, that when *Alexander* was ſo ſurpriſed with the beauty of *Roxane*, that he preſently determined to make her his Wife: he commanded *Bread* to be brought, after his

* *Hoc erat apud Macedones ſanctiſſimum cocuntiũ pignus; quem diviſum gladio, uterq; libabat,* Lib. 8. c. 4

Country faſhion. *For ſetting Bread before them was the moſt ſacred pledge of Conjugal Love among the* Macedonians, *which being divided with a ſword, each party taſted of* *.

All that need be added to this is, that there was an Oath frequently accompanied theſe holy Covenants; which could never be more ſolemnly made, than when they were in the preſence of God, at theſe Feaſts upon his Sacrifices. You have examples of it in the Stories already mentioned. *Abimelech* not only deſired to make a Covenant with *Iſaac*; but ſaid, *Let there now be an Oath betwixt us.* And accordingly you read after they had feaſted, they confirmed the Covenant thereby made, *by ſwearing one to another*, early the next morning, *Gen.* 26. 31. This was a ſign they intended to continue friends; and had not made that League in a fit of kindneſs, when their Hearts were warm with good chear, but ſeriouſly and deliberately before Almighty God. Juſt ſo you find it in the Hiſtory of *Jacob* and *Laban*: only the Oath there went before the Sacrifice and the Feaſt. And the conſequence of this diſcourſe is this: that when the Jews therefore did eat of the Sacrifice of Thankſgiving, which was God's meat; being offered or ſet on his Altar or Table; they did expreſs thereby that they were in Covenant with God. Their feaſting with him in that manner,

manner, was a declaration of peace and friendſhip with him: and they bound themſelves to keep the whole Covenant made with their Fathers, which every time they came to his Altar, was renewed and confirmed. And this we are to conceive is the meaning likewiſe, of our eating and drinking of this Bread and of this Cup at the Table of our Lord. Our partaking of his Sacrifice, is an open declaration that we continue ſtedfaſt in the New Covenant, that he hath made with us and we with him: which hereby we renew and ratifie. It is an engaging of our Faith again to him; that we will remain for ever in his love. A promiſe to keep friendſhip with him, by never ſwerving from that Obedience, which we have vowed to him. We paſs our words to him; that whatſoever ſervice we owe him, ſhall be punctually performed. That all the Articles of the holy Covenant, which we made with him when we were firſt received into his Society, ſhall on our part be carefully and duly obſerved. As hereby he engages himſelf (you ſhall ſee anon) to make us partakers of all the Bleſſings of that Covenant; ſo we engage to perform the Duties of it. And accordingly as we acquit our ſelves, and honeſtly ſtand to the terms of our agreement with him, and make it good; ſo we muſt expect, and no otherwiſe, to enjoy the benefits which he hath promiſed to the Faithful. If we prove not falſe in this Covenant of God, but in the uprightneſs of our heart keep cloſe to our duty;

ty; then, as ſure as we take that Bread and that Cup into our hands, as certain as we taſte them with our mouths, and receive them into our Bodies, will he give us his Pardon, Grace and eternal Life. And this we do not only covenant with him to perform; but this Action looks like an Oath which we take, that we will be *Chriſt's faithful Soldiers and Servants to our lives end.* This is an ancient notion of the word *Sacrament*, which we now uſe to expreſs this Action by. And thus in *Pliny*'s time they underſtood the meaning of it; for he tells us, as you heard, that Chriſtians bound themſelves at their Aſſemblies, by a *Sacrament* (or Oath) not to commit any wickedneſs. When we come therefore to the Table of the Lord, we ſwear fidelity to him, and vow that we will be ſtedfaſt in our Covenant. We take the Sacrament upon it, as we ordinarily ſpeak, that we will be true to him, and *manfully fight under his Banners againſt the Devil, the World, and the Fleſh*, And here I cannot but remember what *Joſephus** writes concerning the *Eſſens* (a Sect among the Jews) who would not admit any to their Communion, nor eat with them before they had taken certain *Horrible Oaths*, that they would worſhip God, and obſerve all the Rules of Juſtice towards men. But can there be any more dreadful than this, whereby we keep our Communion with Chriſt? Is it not a moſt terrible thing to ſwear

* *Lib.* 2. *de bello Jud* cap. 7. ὅρκους φρικώδεις.

ſwear fidelity to our Lord, by laying our hands, as it were, upon his Body and Blood; nay eating and drinking that which repreſents him to us? This lays the moſt powerful engagement on us, and binds us in the ſtrongeſt reſolutions to be conſtant, hearty and zealous in our Chriſtian Profeſſion of Faith and Obedience to him: without which we draw upon our ſelves the greateſt miſchiefs imaginable. For I muſt obſerve once more, that this made it ſuch a perilous thing to eat and drink unworthily, and brought ſuch Judgments on the *Corinthians*, (1 *Cor.*11,29,30.) becauſe in all Covenants made in the preſence of God, and with appeals to him, there is neceſſarily underſtood, though it be not expreſſed, an imprecation of Divine Vengeance, if we do not keep them. There is nothing more eaſie to be obſerved in the Leagues among the *Greeks*, which were confirmed by Oath, than ſuch words as theſe. * *I wiſh perdition to my ſelf and my houſe, if I tranſgreſs any of thoſe things which I have agreed unto: as I hope for all good things, if I keep them inviolable.* And if they did not uſe ſuch formal words, yet it was the ſenſe of all Nations, that (having covenanted in God's preſence, and made him a witneſs of their action) his Wrath was to be expected againſt the unfaithful: which they had burdened themſelves withal. And therefore ſeeing here we do in ſuch a ſacred manner,

* Ἐπαρῶμαι ἐξώλειαν ἐμαυτῷ, &c. *Vid.* Seld. *l.* 2. *de Synedr. cap.* 11. *n.* 3.

ner vow to God that we will be at peace with him, and obſerve the Laws of our bleſſed Saviour; we muſt remember that we load our ſelves with Curſes, and expoſing our ſelves to the Almighty's diſpleaſure; if we do not faithfully ſtudy to make good our word. A conſideration that ought not to deter and affright us from this holy Communion, but only make us more ſerious in it, and diligently to frequent it: if we intend to be good Chriſtians, and expect to enter into the bleſſed ſociety of our Saviour in Heaven. It ſhews us the great neceſſity of obeying *this Command* of our Lord; becauſe of the ſecurity we hereby give him, that all the reſt of his Commands ſhall be better obſerved; if we carefully obſerve this. For who can live always in the midſt of Meditations of our Saviour's Love, and not be ſenſibly moved to love him above all things? who can be ever thinking of his obedience to the death, and yet himſelf be diſobedient? who can endure to loſe ſuch bleſſings, as he ſaith the blood of Chriſt was the price of? How is it poſſible that we ſhould continually remember him, and yet quite forget our duty to him? with what face can a man plead his Sacrifice, and not himſelf he wholly offered to him? what an intolerable hypocriſie is it, to be continually profeſſing our ſelves Chriſtians, and acknowledging him to be our Lord; if we will not be governed by him, and live in ſubjection to his Commands? Nay, more than that,

what

what deſperate prophaneneſs is it to Promiſe, Covenant, and Vow to be his Servants; and to make no Conſcience how we behave our ſelves towards our Lord and Maſter? certainly the ſerious performance of this Action muſt needs produce other effects, and be of mighty force to make us thoroughly good. And therefore can be neglected by none that underſtand it; but thoſe who are unwilling to be tied to their duty: and are afraid to be engaged to uſe their beſt diligence, to keep the commands of Chriſt. And what ſuch perſons think of themſelves I cannot tell. It is like they put away all ſober thoughts, of other matters, as they thruſt by the thoughts of this. But it is certain they are in a moſt dangerous condition. They have broken their Baptiſmal Vow and Covenant; and they have no mind to repent, amend their lives, and be bound to keep it better hereafter. They do the works of their Father the Devil, and will not come and renounce them once more; becauſe they are of opinion, that if they ſhould, they ſhall return to them. Were their hearts right towards God, they would be forward to come and dedicate themſelves anew to him. And they would not out of fear of breaking theſe Bonds too, refuſe to renew their Covenant with him: but in hope to be aſſiſted by the holy Ghoſt, make a ſincere proteſtation of their purpoſes of holy living. And ſuppoſe they ſhould be guilty of any failing afterward; it would only move them

them to make the more haſte to ſue out their pardon; and to bind themſelves more ſtrictly by renewed Vows to their Duty: that at laſt by the help of God's Almighty grace, in the uſe of this and all other means, they might get the maſtery over their ſins, and perform an uniform obedience to Chriſt's Commands.

Fr. Sales *de l'Amour de Dieu, l.*7.*c.*12.

There is a Fable goes among the *Romaniſts* concerning a Lord in *Provence*, how that he being extremely ſick, and earneſtly deſiring the bleſſed Sacrament, entreated the Prieſt when he brought it to him, to lay it upon his Breaſt, becauſe he durſt not eat it for fear of vomiting it up. Immediately, ſaith the *Legend*, his Breaſt opened, and receiving into it ſelf the Heavenly food cloſed its mouth again. The moral of it, if we pleaſe, may be true in every one of us, Did we but come to the holy Table with fervent deſire and great devotion of Spirit, did we apply our thoughts ſtrongly to meditate on our Saviour's wondrous love, and lay our hearts, as I may ſay to his, to feel how full of affection it was to us in dying for us; we could not chuſe but ſet our hearts (our Wills I mean) wide open to admit him for our Lord and Governour. Our hearts would leap for joy to entertain ſuch a gracious Maſter; and they would not eaſily open again to any thing elſe, that would rob him of our love and oppoſe it ſelf to his commands. We ſhould hate that which tempted

ted us to break our faith with him. The world would ſeem little in our eyes, and we ſhould find all our inordinate affections to it languiſhing and dying, that we might live to him who died for us.

So S. *Baſil*, I remember, deſcribes the meaning and intention of this Sacrament *. What is the profit, ſaith he, of thoſe words, Do this in remembrance of me? I'l tell you, *That eating and drinking we may always remember him that died for us and roſe again, and ſo may be taught neceſſarily to keep before God and his Chriſt that Ordinance delivered by his Apoſtle in theſe words; For the love of Chriſt conſtraineth us; judging this, that if one died for all, then were all dead, and he died for all, that they who live ſhould not henceforth live to themſelves, but to him that died for them and roſe again. He that eateth and drinketh to the indeleble memory of Chriſt Jeſus who died for us, and roſe again, but doth not fulfil the reaſon of that memory of the obedience of our Lord even unto death, according to the aforeſaid inſtruction of the Apoſtle* [*the love of Chriſt conſtraineth us*, &c.] *hath no profit at all, according to the declaration of our Lord, who ſaith, that the fleſh profiteth nothing.* He adds a great deal more to the ſame purpoſe; and repeats it over again in fewer words in another place (if the Book * be his) *The reaſon of eating the Body and drinking the Blood of Chriſt, is for a Commemoration of his Obedience unto death,*

* *Lib.* 1. *de Bapt. c. ult.*

* Ἔθος, *cap.* 3. *Reg.* 1.

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* *Lib.* 1. *de Bapt. c. ult.*

death, that they who live ſhould not henceforth live to themſelves, but to him that died and roſe again.

Let us always then have this in our mind, when we are making our ſelves ready for this holy Feaſt, that we are going to conſecrate our ſelves again to the obedience of Chriſt unto the Death. To renew our proteſtations of friendſhip with him, and confirm the Covenant that is between us. Utterly to diſclaim all enmities and oppoſition to his will: and to profeſs our ſelves heartily his confederates that will never forſake him. In ſhort, to promiſe and vow in the moſt ſacred manner, that we will henceforth live unto him and not to our ſelves, and remain his ſervants in truth and fidelity for ever. Let us ſay to him ſome ſuch words as theſe. 'Thou, O Lord, haſt 'redeemed me by thy own moſt pretious 'blood. I ſee the wounds thou haſt received 'for my ſake. I behold how thy holy fleſh was 'rent and torn for my ſins. O the agonies, O 'the pains and ſorrows which thou haſt en-'dured for my ſalvation! I will never Wil-'lingly grieve thy heart any more. Far be it 'from me to pierce thee again, by ſlighting 'thy Commands. I had rather die than 'wound thee by my unkind unfaithfulneſs 'to thee. Rather had I be torn in pieces my 'ſelf, than break thy Laws, and violate thy 'Covenant wherein I am engaged. I for-'ſwear all confederacy with thy enemies, and 'all oppoſition to thy will and pleaſure. I

'vow

'vow moſt ſincerely, that I will endeavour to 'live in all good Conſcience towards God and 'towards all men. *So help me God!* as I mean 'to be true and faithful to thee, to my lifes end.

I have ſworn, and I will perform it, that I will keep thy righteous judgments. I have inclined my heart to perform thy Statutes alway; even unto the end. I hate vain thoughts: but thy Law do I love. Depart from me, ye evil doers; for I will keep the Commandments of my God. Hold me up, and I ſhall be ſafe: and I will have reſpect unto thy Statutes continually. Pſ. 119. 106, 112, 113, *&c.*

V. But the Obedience of Chriſt *to the death*, which we here remembred, puts me in mind to add another conſideration (which we are to have in this Action) that belongs to this, which I have now handled. It is ſuch a Covenant wherein we ſtand engaged, that by *doing this, we covenant even to die for him, rather than deny him.* We promiſe to be obedient to him, as he was to his heavenly Father, ſo that if he demand our lives to be laid down to do honour to him, we cannot honeſtly refuſe it. For as we offer the Sacrifice of Praiſe and Thankſgiving, in this Commemoration of him: ſo we offer, I told you, and preſent our ſelves, our Souls and Bodies to God, to be a lively, holy and acceptable Sacrifice unto him. Now the very life of the Beaſt which was offered in Sacrifice, was given to God; its bloud being ſhed at the Altar. And therefore the complete meaning

meaning of this phraſe, and of this action, of *offering our ſelves to be Sacrifices* to God, is this: that we part with our ſelves ſo entirely and are ſo abſolutely devoted to him; that it ſhall not be in our power afterward to recall this gift: no, not though we die for it. As the Beaſt that was offered to God was no longer the owner's; and the Blood *which is the life* (ſaith he himſelf) became appropriated wholly to his uſes: ſo the grant we make of our ſelves to God at his Altar is irrevocable: we are no longer our own, but his, and cannot reſume our ſelves any more into our own diſpoſal: but if he will have our very life, it muſt be at his ſervice. This was one reaſon, I make no doubt, of receiving the Sacrament ſo oft in the beginning of our Religion; that they might fortifie their holy reſolution of following Chriſt to his Croſs, and dying for the teſtimony of his Truth: to which they expected continually to be called. I have the authority of an holy Martyr (*S. Cyprian*) for it, who tells us (in his Book upon the *Lord's Prayer*) that in his Church they communicated every day: which cuſtome remained till *S. Hierome's* time at *Rome*, and in *Spain*. One great end of it was, that they might be well appointed againſt the aſſaults of their enemies; and have courage, as good Souldiers of Chriſt Jeſus, to march after him, even unto the death. For the ſame perſon, giving an account in one of his Letters *, why he would receive to the peace of

* *Ep.* 54. Cornelio.

of the Church certain perſons that had fallen away in time of perſecution (but now bewailed their fault, and reſolved to be more conſtant hereafter) ſaith, that he ſaw a new ſtorm ariſing, and was aſſured by divine admonitions and tokens, that a more furious conflict would be renewed. And therefore it was neceſſary to receive them into Communion again (whom he exhorts, to fight valiantly and play the men) that ſo *they might not be left naked and unarmed: but be ſtrengthned by the protection of Chriſt's Body and Blood. For ſince the Euchariſt is deſigned for that end, that it may be a defence or ſafeguard to them that receive it, we arm thoſe with the Ammunition of the Lord's fulneſs*, whom we would have to be ſafe from the adverſary. For how can we teach and provoke thoſe to pour out their blood, in the Confeſſion of his name, to whom we deny the blood of Chriſt, when they are about to fight? Or how can we make them fit for the Cup of Martyrdom, if we do not firſt admit them, by a right of Communication, to drink the Cup of the Lord in the Church? He cannot be fit for Martyrdom, who is not armed by the Church for the war. That heart will fail, which by receiving the Euchariſt, is not lifted up and enflamed.* By which laſt words, it is clear that the minds of Believers were raiſed up by the Euchariſt, and had a holy zeal enkindled in them, to follow Chriſt in ſufferings. *The Prieſts who celebrated the Sacrifices of God every day* (as he ſpeaks in the ſame Epiſt.) *prepared Sacrifices and Victims to be offered to God.*

* Munimento Dominicæ Saturitatis.

For

For remembring the blood of Jesus, and being touched with a sense of his love to them; they went away full of heat and courage: as those who had made a sworn agreement to suffer death valiantly; which Christ underwent for their Salvation. And in his next Epistle but one, which is an exhortation to Martyrdom, he calls upon the people of *Thebaris, to arm their right hand with the Spiritual sword*, (speaking according to the manner in those days, when they received the Eucharist in their hand, as we do now, and not into their mouth, as the fashion is in the present Church of *Rome*) *that they might never stretch it forth to Idolatrous Sacrifices:* but being mindful of the *Eucharist, that hand which received the Body of the Lord, might embrace him and hold him fast; and receive hereafter the reward of celestial Crowns.* The like we read in his Book concerning those that fell away, in a time of suffering: when other mens *mouths sanctified with the celestial meat, after the Body and Blood of the Lord, refused to taste the profane infections and reliques of Idols.* I shall add no more but the words of another writer *, under his name, which are very significant. *When we celebrate the Sacrament*, saith he, *we are admonished to ruminate and chew over and over again, the example of our Lord; that his Passion may be alway in memory; and the punishments of death may not terrifie the Heirs of the Crucified: but they may feed & refresh themselves, with the joyful solemnities of a timely resurrection.*

* *De Cardinal. operibus Christi: c. de Cœna Dom.*

rection. O how excellent is this Cup! How religious is the exceſs of this Drink! by which we are divinely out of our ſelves, and forgetting the things that are behind, reach forward to thoſe that are before. And loſing the ſenſe of this World and contemning the delights of the purpled rich man, we cleave to the Croſs, and ſuck the Blood, and lay our tongues in the wounds of our Redeemer. They were tranſported, he means, by the thoughts of Chriſt's death, beyond themſelves, and thought of nothing but dying for him, if he called them to it: preferring his Croſs, which they carried always in their mind, before the greateſt riches and glory in the world.

And with the ſame affections ſhould we be inſpired when we make the ſame Commemoration of him; profeſſing we had rather die than diſhonour him and his Religion, by denying them: Vowing our very life to be expended upon his account, if there be occaſion for it. This being a *Feaſt*, as I told you, *upon a Sacrifice*; we engage by doing this, that we will become a bloody Sacrifice to him, if his will be that we ſhould be offered up for his ſervice. It being a *Communion*, participation, or fellowſhip with him; if he will have us to partake and have fellowſhip with him in his Sufferings; we here expreſs our ſelves to be well contented. We *unite* and *join* our ſelves to the *Crucified* Jeſus; and ſo profeſs that if he will have us bear his Croſs, we will not deny him. Nay we declare that we will glory in nothing ſo much as in the Croſs of Chriſt:

that

that we will rejoice in tribulation: and think it is given to us as an honour to ſuffer with him. For a Feaſt is a joyful meeting; and therefore our eating and drinking, at this Feaſt, ſhews that we will not think he feeds us with Gall and Wormwood, when we endure any thing for his Names ſake: but that he gives us the Wine of joy and gladneſs; when the ſame Cup is put into our hand, which our Bleſſed Saviour drank of. This is the very height of Chriſtianity; to which noble pitch we ſhould earneſtly ſtrive, by all means to arrive. Every drop of our blood ſhould be ready to be poured out, for that Religion which Chriſt ſealed with his own. And indeed, what better uſe can we make of our life, than to give it for him, from whom we received it, and who gave his Life for us? And how much better is it not to live at all, than to live with the mark and brand of cowards and fugitives, from the Prince of Life and the Lord of Glory? Let us ſay therefore when we come to the Table of the Lord: 'O how 'much do we owe thee, moſt bleſſed Re- 'deemer! How great is the price which 'thou haſt paid for the ranſom of us, miſe- 'rable ſinners! Tongue cannot expreſs it, 'nor thought conceive it. What ſhall I ren- 'der unto thee for the incomprehenſible be- 'nefits thou haſt beſtowed upon me? I can 'give thee no leſs than my ſelf; which here 'I reſign entirely into thy hands. Do thou 'diſpoſe of me according to thy pleaſure. It

'is

'is but reaſonable I ſhould follow thee whi-
'therſoever thou leadeſt me. Though it be to
'thy Croſs, I refuſe not to obey thy orders.
'Though I ſhould die with thee, I hope I ſhall
'not in any wiſe deny thee. For there is no
'better uſe I can make of my life, than to ſpend
'it for thee. I eſteem all things but loſs, for the
'excellence of thy knowledge. *I*
'*account not my Life dear unto my* Act. 20. 24.
'*ſelf, ſo that I may finiſh my courſe*
'*with joy. It is Chriſt that died; yea, rather that*
'*is riſen again: who is even at the right hand of*
'*God; who alſo makes interceſſion for us. Who ſhall*
'*ſeparate me from the love of Chriſt?*
'*Shall tribulation, or diſtreſs, or per-* Rom. 8. 34,
'*ſecution, or famine, or nakedneſs,* 35, &c.
'*or peril, or ſword? (as it is writ-*
'*ten, For thy ſake we are killed all*
'*the day long; we are accounted as* Pſ. 44. 17, 18.
'*ſheep for the ſlaughter.) Though*
'*all this ſhould come upon me, yet will I not forget*
'*thee; nor will I deal falſly in thy Covenant. My*
'*heart ſhall not be turned back; neither ſhall my*
'*ſteps decline from thy way. Nay in all theſe things*
'*I ſhall be more than a Conquerour, through him*
'*that loved me. For I am perſwaded that neither*
'*death, nor life, nor Angels, nor Principalities,*
'*nor Powers, nor things preſent, nor things to come,*
'*nor height, nor depth, nor any other creature, ſhall*
'*be able to ſeparate me from the love of God*
'*which is in Chriſt Jeſus our Lord.*

And great reaſon there is, that we ſhould cleave to him to the very death; if we con-

ſider the ineſtimable benefits which he by his death hath purchaſed for us, and by this commemoration of it confirms unto us. Eſpecially that of *remiſſion of ſins through his blood* which he for his part, covenants to grant us, if we for our part, be faithful to the death. For,

VI. We are not to conſider this Action merely as a Feaſt, or only as a Feaſt upon a Sacrifice: but as *a Feaſt upon a Sacrifice for ſin.* Wherein we agreeing, as I ſaid, to be his conſtant Diſciples, profeſs our belief that *God hath ſet him forth to be a propitiation through faith in his blood:* and he gives us a part in that Propitiation, and promiſes *to be merciful to our unrighteouſneſs, and to remember our ſins and iniquities no more.* It was not permitted to the Jews you know, (no not to the Prieſts themſelves) to taſte of the *blood* of any Beaſt, that was ſlain in their Sacrifices to God: but it was to be poured out at the foot of the Altar, after ſome part of it had been ſprinkled thereon. And as for the *fleſh* of the Sacrifice, if it was an offering for ſin, that was to be wholly burnt alſo, and they were not allowed the leaſt portion of it, at any of their Feaſts. This is a privilege belonging to Chriſtians alone at the Table of the Lord: where they not only eat of the Bread which repreſents the Body or Fleſh of Chriſt; but drink of the Cup, which repreſents his Blood. *We have an Altar* (*i.e.* a Sacrifice) *whereof they had no right to eat that ſerved the Tabernacle:* that is, which

Heb. 13. 10.

which the Jewiſh Prieſts themſelves, who miniſtred at the Altar, could not partake of. We are admitted to the enjoyment of more ſingular privileges than they were inveſted withal. As we are partakers of a better Sacrifice, which is of greater efficacy and virtue than any of theirs were: ſo God receives us into a nearer familiarity with himſelf; and by ſetting before us not only the body of that Sacrifice which was offered to him, but the blood alſo (which was his own proper food) plainly tells us, that he intends to make us partakers of the higheſt bleſſings; even of his own joy and happineſs. Of which he gives us ſtrong aſſurance, in that he lets us partake not only of the *blood of the Sacrifice*, in this figure and repreſentation: but of the *blood of that Sacrifice, which was offered for the ſins of the World.* This bids us reſt aſſured of his abundant Grace; and not doubt of our acceptance with him, to a participation of his higheſt favour. There is nothing now to hinder it, nor to make us call in queſtion his merciful kindneſs towards us. For we have ſuch a token and pledge of forgiveneſs of our ſins by this Sacrifice; as the ancient people of God had not of the forgiveneſs of their offences, by the blood that was offered at God's Altar. They were not admitted to taſte of that Blood, as

Nova eſt hujus Sacramenti doctrina, &c. *Lex quippe eſum ſanguinis prohibet: Evangelium præcipit ut bibatur.* Auth. Serm. de Cœna Domini.

we are, of the Blood of Jeſus: and ſo could not have *that boldneſs and acceſs with confidence to God*, which we have through the Faith of him.

This ſeems to be one great ſecret of this Sacrament: as appears from the words of St. *Luke* and St. *Paul*, who tells, that this Cup which we drink of, is *the new Covenant in Chriſt's blood, which was ſhed for the remiſſion of ſins*. We are confirmed by *doing this*, in that gratious Covenant; which aſſures us of forgiveneſs through his Blood. He gives us a right to thoſe benefits (of which that is the firſt) which he obtained by his obedience to the death. Which is the import alſo of the word *Communion*, uſed by S. *Paul* to expreſs the effect of this Sacrament; 1 *Cor.* 10. 16. *The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?* In its full ſignification, that phraſe denotes, not merely our being made of his Society, but our having a *Communication* of his Body and Blood unto us*: of which we partake by eating this Bread, and drinking this Cup, in remembrance of his death for the remiſſion of ſin. And ſo we beſeech our merciful Father (in the Prayer of Conſecration which our Church preſcribes) *that we receiving theſe his Creatures of Bread and Wine, according to his*

Luke 22. 20. 1 *Cor.* 12. 25. compared with *Mat.* 26. 28.

* *So the word κοινωνία is rendered in other places*, Gal. 6. 6. Phil. 4. 15.

his Son our Saviour's holy inſtitution, in remembrance of his Death and Paſſion, may be partakers of his moſt bleſſed Body and Blood. For after the Bread and Wine are deputed by holy Prayer to God, to be uſed for a Commemoration of Chriſt's death; though they do not ceaſe to be what they were before, yet they begin to be ſomething which they were not before this Conſecration. That is, they become now to us, *viſible ſigns of an inward and ſpiritual Grace:* and do not merely figure to us the breaking of Chriſt's Body, and the ſhedding of his Blood; but are a pledge of that inward and ſpiritual Grace which they repreſent. What that Grace is, we are taught in our *Catechiſm*; when it tells us that it is, *The Body and Blood of Chriſt, which are verily and indeed received of the faithful in the Lord's Supper.* That is, they have a real part and portion given them in the death and ſufferings of the Lord Jeſus; whoſe Body was broken, and Blood ſhed for remiſſion of ſins. They truly and indeed partake of the virtue of his bloody Sacrifice; whereby he hath obtained an eternal redemption for us. This is the meaning ſure, or partaking of his Body and Blood, which are here communicated. Becauſe this Bread and Wine do not become his Body and Blood, by ceaſing to be Bread and Wine: but by tendring them to us, as a *ſpiritual grace.* Their efficacy therefore and virtue by the divine favour is made ours. All the effects and benefits of his paſſion are imparted to us by theſe, which in

themſelves are but God's Creatures of Bread and Wine: yet by his appointment become to us the Body and Blood of his Son. In ſhort *there is nothing which the Body and Blood of Chriſt can be to the ſpirits of men*, but by theſe tokens he exhibits it to us, and gives us an Intereſt in it. This is *ſpiritually to eat his Fleſh, and drink his Blood*; as both our Church and the ancient ſpeak. Our Souls entertain and feaſt themſelves upon his Sacrifice; being really made partakers of whatſoever his Body and Blood can do for them. Which S. *Gregory Nazianzen* meant, I ſhould think, when he ſaith, that *theſe Oblations are the Communication of the Incarnation of God; and of the ſufferings of God* *. How doth he communicate to us his Incarnation, but by giving us the fruits and benefits of it? and ſo he communicates to us his broken Body, and his Blood that was ſhed. We partake of both in the ſame manner. *We are admitted to participate of the ſecret of the ſufferings of Chriſt* (as he ſpeaks in another place ‖) and by means of this Sacrament are inveſted in the merit of them. For it is not merely his Body and Blood, but his Body *broken* and Blood *ſhed* (as I ſaid juſt now) which we are made partakers of. And that is as much as to ſay, we are partakers of his death: the breaking of the Body and ſhedding the Blood, being the death of him who ſuffers in that manner.

* In his Ὁροιπαχ. *Tom.* 2. *Jamb.* 15.

‖ Τοῦ Χριστοῦ πάθεσι τελειούμενος. *Orat.* 40.

And

And thus indeed the Bread and Wine are changed, not by aboliſhing their ſubſtance, but by turning them to this divine uſe (to which they are deputed by Prayer according to Chriſt's inſtitution) to tender to us the ſpiritual Grace of the broken Body and Blood ſhed of our Saviour. The principal part of which grace is, remiſſion of ſin. For ſin being done away; death, the fruit of ſin, is aboliſhed: he gratiouſly reſtores us to the privilege of immortality which we had loſt: and in order to it aſſures he will not fail to communicate the grace of his holy Spirit: to aſſiſt and further us in our way to everlaſting bliſs. We may be ſatisfied that he will ſend a living virtue into our Spirits, to quicken, excite and ſtrengthen us, to do according to our Vows and Engagements: that ſo *we may continue in his love, as he continued in his Father's love, by keeping his Commandments.* For this is the nature and office of all ſacramental pledges, to aſſure us of the good Will of God, and of his Truth in fulfilling his gratious promiſes. He engages to be faithful to us by *giving* them; as we engage our ſelves to be faithful to him, by *receiving* them. God bids us believe that we ſhall *be accepted in his Beloved*; nay, he puts us in poſſeſſion of all that which the Goſpel promiſes, and the Sacrifice of Chriſt on the Croſs obtained to us: *Mercy, Grace and Peace*: remiſſion of ſin; the power of the Holy Ghoſt, and eternal Life.

Thus the Prayer of Conſecration runs in the ancient Liturgies: into which, though many things are foiſted, ſutable to the conceits of later times, yet they contain ſundry expreſſions of Chriſtian Devotion, worthy of thoſe who are called the Authors of them. *Bleſs this Bread and this Wine* (ſaith that aſcribed to *S. Chryſoſt.*) *make it to be the Body and Blood of thy Son*, &c. *that it may be to all that partake of it, for the waſhing of the Soul, the forgiveneſs of ſin, the communication of the holy Spirit*, &c. And a little after, *Make us worthy to partake of thy heavenly & dreadful Myſteries, of this holy and ſpiritual Table with a pure Conſcience; for the remiſſion of ſin, the pardon of our offences, the communication of the holy Spirit, the inheriting the Kingdom of Heaven, and confidence before thee; not for judgment or condemnation.* In that alſo which goes under the name of S. *James* (to mention no more) we find theſe words. *Be merciful to us, O God, according to thy great mercy, and ſend upon us, and upon theſe Gifts thy Holy Spirit, that it may ſanctifie and make this Bread the holy Body of thy Chriſt, and this Cup the pretious Blood of thy Chriſt; that they may be to all thoſe who receive them, for the remiſſion of ſin, and for eternal Life, the Sanctification of Body and Soul, the bringing forth the fruit of good works, and the eſtabliſhing of thy holy Catholick & Apoſtolick Church, which thou haſt founded upon the ROCK OF FAITH; that the gates of Hell may not prevail againſt it*, &c. The meaning of which words [*make this Bread the Body of thy Chriſt*, &c.] are ſo well expounded in the Service of the *Roman* Church, by the

the addition only of these two words [*TO US*] as if their forefathers had studied to prevent that gross conceit, which now they have entertained *. For the Prayer there concerning the Bread and Wine is, *that they may become to us the Body and Blood of thy well beloved Son our Lord Jesus Christ*. God doth not make them so *in themselves*, by changing their substance: but *unto us*, by their change from the Common to this Spiritual Use. Nor doth the Prayer, now mentioned, for the holy Spirit to come and sanctifie them, and make them his Body to us, *&c.* suggest any such thing, as a change of their substance: For the ancient Writers frequently say as much concerning the sanctifying of the Water in Baptism, by the holy spirit: and yet it remains Water still, though it serve to the mystical washing away of sin. So do the Bread and Wine remain Bread and Wine, after the sanctifying of them, and their becoming the Body and Blood of Christ to us. They are both Bread and Wine in their substance; and the Body and Blood of Christ in the spiritual use to which they are appointed. To that use when once they are consecrated, we have no regard at all to the substance of Bread and Wine: but only to the Body and Blood of Christ; which by doing this, are communi-

* *Our Writers have shewn often enough, that the fancy of* Transubstantiation *is not countenanced by the Service of that Church which teaches it.*

cated to our Souls, in the remiſſion of ſin, the ſanctification of the Spirit, and eternal Life.

To conclude what *Gregory Nyſſen* ſaith concerning Baptiſm *, [*Do not contemn the Divine waſhing, nor undervalue it as a common thing, becauſe of the Uſe of the Water: for that which it works is great, and there are wonderful effects of it,*] we may ſay concerning the Supper of our Lord; Bread and Wine are but ſmall things: but in this holy uſe of them they are great, and produce admirable effects: Nay he himſelf immediately mentions this very thing, among others, for an example of the great benefit that may be received from common matters; when they are applied to a divine uſe. 'This Altar, ſaith he, at which we ſtand, is in 'its nature but ordinary ſtone; nothing diffe-'rent from thoſe you tread upon: but being 'dedicated to God's ſervice, it is an holy Table, '*&c. And this Bread alſo, is in the beginning but* 'common Bread; *but when the Myſtery hath of-'fered it, then it is called, and it is the Body of* 'Chriſt. So the myſtical Oil, and ſo the 'Wine, which are little worth before the 'Bleſſing, after the ſanctification of the Spi-'rit, have another kind of *operation*. And thus 'a Prieſt, who the other day was a vulgar 'perſon, being ſeparated by Bleſſing, be-'comes a Guide, a Governour, a Teacher of 'Piety, *&c.* And *theſe things he doth, without any* 'change at all in his Body or form. By theſe ex-'amples any man may ſee that he thought, 'the

* *Tom. 2. in Bap. Chriſti, p* 802.

the Bread and the Wine in the Sacrament become the Body and Blood of Chriſt; with no more change in their ſubſtance, than there is in the water with which we baptize, or in the Prieſt who miniſters there, or at the Euchariſt. But that they are *called* the Body and Blood of Chriſt, in regard of the uſe to which they are ſanctified; and are his body and blood, in regard of the wonderful effects which are communicated to the faithful in the uſe of them; *viz. Remiſſion of ſin, and all other benefits of his Paſſion.*

Now what greater favour can we deſire at God's hands, than to be admitted to ſuch fellowſhip with him, and with his Son Jeſus Chriſt? What is there of equal Power with this, to poſſeſs our hearts with the love of God? Was there ever any ſo treated by him as we are? Did the Friends of God in ancient time receive ſuch pledges of his grace and favour? Were they ever made thus one with him and joined to him, by partaking of his Son's Body and Blood? Who would not give up himſelf Soul and Body eternally to him, that thinks of theſe things? Who can think he makes a dear purchaſe, if he give his Life in exchange for ſuch invaluable Bleſſings? We ſhould go to the Table of the Lord, and ſay, 'How excellent is thy loving-kindneſs, O 'God! How pretious are thy thoughts to-'wards us, how great is the ſumm of them! 'Who would not fear thee, who would not 'love thee, and glorifie thy Name? For

'thou

'*thou haſt given us exceeding great*
2 Pet. 1. 4. '*and pretious promiſes, that by*
'*them we might be partakers of*
'*a Divine nature.* Thou haſt ſealed them with
'the Blood of thy Son: and haſt made a new
'covenant with us in that blood, *to put thy Laws*
'*in our hearts, and write them in*
Heb. 10. 16, 17. '*our minds; and our ſins and*
'*iniquities to remember no more.*
'Thou haſt made him an High Prieſt for ever,
'*to make interceſſion for us:* and given him Power
'and Glory at thy Right Hand, that he may
'be able to perform all his Promiſes. *Faithful is*
'*he that calleth us, who alſo*
1 Theſ. 5. 24. '*will do it. For ever, O Lord,*
'*thy word is ſetled in Hea-*
Pſ. 119. 89, 90. '*ven. Thy faithfulneſs is unto*
'*all generations.* But thou haſt
'given likewiſe farther aſſurances of thy Mer-
'cy and thy Truth, by entertaining us at thy
'Table; and making us partake of that Body
'and Blood, which was offered for our ſins.
'Enough, enough, O moſt merciful Father!
'we ſee the love thou beareſt to us. We can-
'not deſire greater tokens and teſtimonies of
'it, than theſe thou haſt gi-
2 Cor. 1. 20. 'ven us. *All thy promiſes in*
'*Chriſt*, we believe, *are Amen*;
'certain, faithful and true. We
'know and are ſure, that *we*
1 Joh. 2. 1, 2. '*have an Advocate with the Fa-*
'*ther, Jeſus Chriſt the righteous,*
'*and he is a propitiation for*
'*our*

'*our ſins.* I will never doubt any more of thy 'good will towards us: for I taſte and feel 'that the Lord is gratious.

'*The Lord is gratious and full* Pſ. 111. 4, 5, 6.
'*of compaſſion: he will ever be*
'*mindful of his Covenant. He hath ſent redempti-*
'*on unto his people, he hath commanded his Cove-*
'*nant for ever: Holy and reve-*
'*rend is his name. The mercy of* Pſ. 103. 17, 18.
'*the Lord is from everlaſting to*
'*everlaſting upon them that fear* Pſ. 130. 5.
'*him. To ſuch as keep his Cove-*
'*nant, and to thoſe that remember his Command-*
'*ments to do them. I wait therefore for thee, O*
'*Lord, my ſoul doth wait: and in thy word do I*
'*hope.* Mine eyes ſhall be ever towards the 'Lord; that *mercy and peace*
'*and love may be multiplied unto* Jude 2.
'*me: that I may walk in the* 1 Joh. 1. 7.
'*light as thou, Lord, art in the*
'*light; for ſo ſhall we ſtill have fellowſhip one with*
'*another, and the blood of Jeſus Chriſt thy Son ſhall*
'*cleanſe me from all ſin,* Amen.

VII. The natural conſequence of what hath been ſaid concerning the Love of God towards us, in ſending his only begotten Son, that *we might live through him*, and he might be *the propitiation for our ſins*; is drawn to our hand by S. *Joh.* 1 *Ep.* 4. 11. *Beloved, if God ſo loved us, we ought alſo to love one another.* This is ſo certain a fruit of an hearty ſenſe of God's merciful kindneſs to us, that no man ought to think he loves him,

or hath any fellowſhip with him or with his Son Jeſus, who doth not feel in himſelf an unfeigned affection and readineſs to do good to all his Chriſtian Brethren. *By this we know that we dwell in him, and he in us,* (which we pray for at the Lord's Table) *becauſe he hath given us of his Spirit,* v. 13. That is, endued us with his own kind and gratious Nature and Diſpoſition. Of which, that we may not fail to be partakers, he hath ordained this Sacrament to be a *bond of Union between all Chriſtians,* who believe in one common Saviour, and all partake of his Sacrifice. There is no doubt, but this is one of the ends for which he invites us to this Feaſt, that we may profeſs charity to all our Brethren, and join our ſelves in a League of Friendſhip with them, as well as with himſelf. This was the intention of publick Feaſts in all Cities of the World. *Athenæus* mentions ſuch among the *Athenians*, *Lacedemonians*, and *Cretians* *. Whoſe Lawgivers had appointed common entertainments, at which the Citizens met in one place, that they might be more firmly linked together, and not eſpouſe any private intereſt. Many other beſides theſe he there remembers: at which they thought it of great import that all ſhould appear and preſent themſelves. For he immediately adds the ſaying of an ancient Poet, who admoniſhed them, *That Friends and Companions ſhould not long abſtain from theſe feaſts, becauſe this*

* *Lib. 5. Deipnoſoph. cap. 1, 2.* φυλετικὰ δεῖπνα φειδίτια & Ανδρεῖα.

was

was a most lovely Commemoration ‖. (the very word used by our Saviour at the institution of this Feast of his) They commemorated, I suppose, the common benefits that had been bestowed on them, the famous acts of their Ancestors, and the marvellous Victories and Deliverances which they had obtained: whereby they were engaged to love and unity, without which they could never hope to remain so happy. Such Meetings (besides those ordained by the Law) there were among the Jews, that lived in the same neighbourhood: who maintained society and friendship by eating of the same food in the evening of the Sabbath. Which was as much as to say (as *Maimonides* his words are*) *We are mingled together, or associated; there is one food for us all: no man intrenches on his neighbour's property. But as there is one equal right to us all in this common place, so there is a several right to every one in the place which is peculiar and proper to himself.* Thus our Companies and Fraternities have their common Halls and Feasts also: which were appointed for nothing else; but that they might the better maintain love and kindness, among the Brethren of the Society. In like manner this Divine feast of our Saviour's institution was attended with that of charity: in which the poor were entertained as Christian Brethren together with the rich; for the continuing

‖ — ἀνάμνησις δὲ πέλει χαριεστάτη αὕτη.

* Mentioned by Dr. *Lightfoot* in 1 *Cor.* 10.

tinuing and promoting of friendſhip, unity and peace among them all. Nay, this Feaſt it ſelf was deſigned, without all queſtion, for this purpoſe as well as others: that all thoſe who met at the ſame communion, might be joyned together in the ſtricteſt bond of holy friendſhip, by partaking all of one Bread, and drinking of one Cup. So *S. Paul* teaches us, 1 *Cor.* 10.17. *For we being many are one bread, and one body: for we are all partakers of that one bread.* As the Bread was broken to commemorate the ſufferings of Chriſt, whoſe Body was broken for our ſins: ſo it was broken alſo to be diſtributed among all the Communicants, in token that they were but one Body; Members of the ſame Chriſt, and Members one of another. As it was a Feaſt, their eating at the ſame Table declared their friendſhip and charity: but their eating there of one and the ſame Loaf (which repreſented the Body of Chriſt) more effectually declared it, and engaged the holy Brotherhood to greater unity and entireneſs of affection. It is well obſerved by St. *Chryſoſtome* *, That it was not lawful for the people among the Jews to partake of that part of the Sacrifice which was given to the Prieſts. But they had their portion to themſelves, and the Sacrificer with his Friends another portion different from the Prieſts. But now it is not ſo, ſaith he: *One and the ſame body, and one and the ſame cup is given to all: To teach us that we are one body:*

* *Homil.* 18. in 2 *Cor.* p. 647.

dy: differing no more one from another, than member doth from member in the ſame body. And therefore we are not to throw all upon the Prieſts, but every one is to take care of another; & contrive as much as he is able the good of the whole Church. I will only add the words of S. *Cyprian* *. who ſaith, *The Lord's Sacrifices declare the Chriſtian Unanimity, knit together in a firm and inſeparable charity. For when our Lord called the bread which is kneaded together, and made up by the union of many corns, his body; he denoted Chriſtian people.* And when he *calls the wine, which is preſſed out of many grapes, and gathered together in one, his blood, he ſignifies alſo his flock, coupled by the mingling together of an united multitude.* From whence it is manifeſt to all that will not ſhut their eyes; that he took the Bread to be Chriſt's Body, not only as it repreſents Chriſt, but all the Faithful together with him. Which appears more fully from the long diſcourſe he makes in another place ‖, concerning the mixing of Water together with Wine in the Cup of the Lord, as the cuſtom then was.

* Ep. ad *Magnum*, p. 151. Edit. Rigal.

‖ *Ep. ad* Cœcil. 63. *p.* 103.

'Waters, ſaith he, in the holy Scripture ſignifie many People and Nations: which we 'behold alſo contained in the Sacrament of 'the Cup. For ſince Chriſt bare us all, who 'likewiſe bare our ſins, we ſee the People to 'be underſtood by water, as the Wine ſhews 'us the Blood of Chriſt. Now when the Wa-'ter in the Cup is mingled with the Wine, the

'People

'People is made one with Chriſt: and the 'multitude of Believers is coupled and joined 'together with him in whom they be-'lieve. Which conjunction of Water and 'Wine is ſo mingled in the Cup of the Lord 'that they cannot be ſeparated one from the 'other, *&c.* So that in Sacrificing the Cup of 'the Lord, the Water alone 'cannot be offered *, no more 'than the Wine alone. For if 'one offer Wine alone, *it be-'gins to be the Blood of Chriſt 'without the People:* if Water 'alone, it *begins to be the People without 'Chriſt*. But when both are mingled and joi-'ned together by ſuch an union, that they 'cannot be known one from the other, then 'the ſpiritual and heavenly Sacrament is per-'fected. It is juſt ſo likewiſe in the other 'part: the Body of the Lord cannot be Meal 'alone or Water alone, but both muſt be 'made one, and coupled together, and make 'up one ſolid Loaf. By which Sacrament alſo '*our People is ſhewn to be made one.* That as many 'corns being gathered together in one, and 'kneaded and mixed together, make one loaf: 'ſo in Chriſt who is the Bread from Heaven, 'we may know there is one Body, to which 'our number is joined and united. From which words we may clearly diſcern (that I may touch on this by the way) that he did not believe the Wine in this Sacrament was turned in *ſubſtance* into the Blood of Chriſt, but only

* *He is diſputing againſt thoſe who uſed only Water in this Sacrament.*

only in *repreſentation and uſe.* For it begun to be his Blood, when it was offered to God, juſt as the Water begun to be the people and flock of Chriſt. He uſes the ſame words of both. And therefore if we ſay, he thought the Wine was changed from its own nature into the very ſubſtance of Chriſt's Blood: we may as well ſay, he believed the Water to be changed from being Water, and to be made the very ſubſtance of his Church or People. In the like manner we may diſcourſe concerning the Bread, which, in his opinion, is ſo made Chriſt's Body, that it is alſo the Body of the Church. For that is repreſented, he ſaith, together with Chriſt, by the Flour and Water made into one Bread.

But not to trouble our ſelves any farther with Diſputes, let us therefore when we partake of the Table of the Lord, think, that as thereby we are made one with Chriſt, ſo we are joined in the cloſeſt Union one with another. And let us remember when we are making our ſelves ready for this heavenly Feaſt, that as we are going to commemorate the deareſt love of our Lord, and to profeſs our love to him: ſo to engage our ſelves to the heartieſt love towards all the Members of the ſame Body; to enter into a Covenant one with another (as well as with him) by eating of the ſame Bread and drinking of the ſame Cup; that we will never fall out any more; much leſs hate, malign, or do deſpite, and injuries one to another: but live for ever in the peace

of

of God; in unity and godly love. O that this holy uſe of this Sacrament were more ſeriouſly regarded and laid to heart! It would make a marvellous change in the face of Chriſt's Church; if all that partake of his Table did cordially embrace as loving friends; and reſolve to remain in an inſeparable affection. For *Love* or brotherly charity *is the fulfilling of the Law:* and would certainly ſecure all thoſe duties, which we owe to our Neighbour, as S. *Paul* ſhews, *Rom.* 13. 8, 9, 10. If our hearts were filled with it, we ſhould not only be preſerved from doing of him harm: but it would make us do him good. By *giving* and communicating to his neceſſities*; and by *forgiving* him, and paſſing by his injuries, treſpaſſes and offences: under which two heads, are comprehended all the offices of brotherly charity. We have our Saviour's word for it, that if this heavenly vertue were but planted in our breaſts, all other Chriſtian vertues would preſently ſhine in us and adorn our ſouls. For he compares this loving and kind diſpoſition, free from all baſe ſelfiſhneſs and covetous deſires (which look only at their own particular profit) to the eye in our head which when it is clear and pure, *the whole body is full of light, Matth.* 6. 22. And therefore the oftner we come to the Lord's Table, with this end, among other, in our aim, the better Chriſtians

**Which is joined with* breaking bread, Act. 2. 42. *and rendred by us* Fellowſhip.

Chriſtians we ſhall grow. We ſhall preſerve this light that is in us from growing dim: and renewing our friendſhip at this Feaſt (to which the Lord invites both high and low, rich and poor) we ſhall neither deſpiſe, nor envy, nor bear ill-will, nor be hard-hearted one to another any more. Nay, our light will ſo ſhine before men, that they ſeeing our good works, will glorifie our Father which is in Heaven.

It is a Maxim (I obſerve) among Politicians, That a great Perſon or Governour ſhould feaſt or entertain but ſeldom, upon ſome ſpecial occaſions: becauſe it is uncertain whether he ſhall procure by it *favour or envy*. Some may think themſelves neglected; and others think themſelves diſparaged, who are not able to give the ſame entertainment. But our Lord upon the quite contrary reaſons, invites us frequently to his Houſe and Table: becauſe he invites all, and makes no difference, upon account of mens outward eſtates; and expects nothing at all again, but that all his Gueſts would love one another, with a ſincere heart and unfeigned affection. The great he would engage not to ſcorn the meaner ſort; and the meaner ſort not to envy the great. He would oblige the rich to be merciful and liberal; and the poor to be thankful and contented. The weak in knowledge not to judge the ſtrong; and the ſtrong not to deſpiſe the weak: But all to live together as loving Brethren and Members of the ſame Body. That ſo, they may *have the*

ſame

ſame care one for another. And whether one Member ſuffer, all the Members may ſuffer with it: or one Member rejoice, all the reſt may rejoice with it. And whatſoever differences may ariſe, he conjures them by all that is ſacred and dear to them; that they fall not out nor make any quarrels: much leſs divide and ſeparate themſelves one from another; or do any thing that may ſpoil the harmony and conſent of their affections, together with the comfort of their lives and the beauty of his Church. 'O *how*

Pſ.133.1, 3. '*good, how pleaſant it is* (ſhould 'every one ſay when he is at this 'Feaſt) *for brethren to dwell together in Unity!* 'Heaven and Earth are pleaſed with his happy 'agreement and ſweet accord. *Here the Lord* '*commandeth a bleſſing, even life for evermore.* 'Never will I make any jars in this heavenly 'conſort. Nothing but love, nothing but love, 'ſhall poſſeſs that heart in which thou, O 'Lord of Love, art pleaſed to inhabit. I wil-'lingly enter into theſe holy bonds of friend-'ſhip and peace. I tie my ſelf here inſepara-'bly to all my Brethren. I embrace them all 'in every place with an open and enlarged 'heart. I will ever endeavour to *keep the unity* '*of the Spirit in the bond of peace:* and will '*love not in word nor in tongue, but in deed and* '*in truth.* And O that we could ſee that ho-'ly Spirit, which gathered ſo many Nati-'ons, and Tongues, and People of ſundry 'ſorts, into one body of the Church; deſ-'cending once more to join together all Chri-'ſtian

'ſtian hearts. Come Holy Ghoſt, and draw us 'all to unity, concord and peace. That as there 'is *one Lord, and one Spirit, and* 'one *Baptiſm, and one hope of* Eph. 4. 3, 4, 5. 'our calling; ſo *the multitude of* Act. 4. 32. 'Believers may be of one heart, 'and of one ſoul. O bleſſed Jeſus, who when thou 'aſcendedſt up on high gaveſt gifts to men, yea, 'to the rebellious alſo; renew thy ancient 'bounty to thine Univerſal Church. Viſit our 'minds, and inſpire us with heavenly grace; 'that we may be like minded, 'having the ſame love, being of Phil. 2. 2. 'one accord, and one mind. 'That ſo at laſt there may be 'but one voice alſo: that we 'may all ſpeak the ſame thing, 1 Cor. 1. 10. 'and that there be no diviſions 'among us: but that we be perfectly joyned together in the ſame mind, and in the ſame judgment. 'Now the Lord of peace himſelf give us peace always, by all means. Now the God 'of patience and conſolation grant 2 Theſ. 3. 16. 'us to be like minded one towards 'another, after the example of 'Chriſt Jeſus: that we may with Rom. 15. 5, 6. 'one heart and one mouth glorifie 'God, even the Father of our 'Lord Jeſus Chriſt. And the Lord 1 Theſ. 3. 12, 'make us to encreaſe and abound 13. 'in Love one towards another, 'and towards all men: to the end he may ſtabliſh 'our hearts unblameable in holineſs before God 'even

'*even our Father, at the coming of our Lord Je-*
'*ſus Chriſt with all his Saints,* Amen.

VIII. Now what is there that will more certainly accompliſh our wiſhes, and make us love our Brethren, do them good and forgive them, than a grateful ſenſe of all God's benefits to us who are leſs than the leaſt of them? This will provoke us to love and to good works: and make us not to be weary of well-doing. It will preſs our hearts to render ſomething back again to him from whom we have received all: and what he needs not himſelf, to beſtow on his Members, who were as dear to him as his life. And therefore S. *Paul*, I obſerve, after he had made a paſſionate exhortation to the *Coloſſians* to put on *bowels of mercies, kindneſs, long-ſuffering, forbearing and forgiving one another, if any man had a quarrel againſt any, and above all to put on charity, and to let the peace of God rule in their hearts, to which they were called in one body:* immediately adds in the cloſe of all, *AND BE YE THANKFUL.* As if he thought that this would ſecure all the other: as they do the reſt of our duty. And for this very purpoſe hath our Saviour inſtituted this holy Feaſt, that our hearts may be raiſed to *praiſe and give thanks to the Father of mercies* with the devouteſt affection; not only when we are there, but *at all times and in all places.* This is a thing that cannot be omitted at this Feaſt, without ſpoiling the very nature of it. It is

Col. 3. 12, 13, 14, 15.

not

not what our Lord appointed it to be, if this be wanting. With this we begin; with this we continue; and with this we conclude this holy action. Nay, it is *Thanksgiving*, with prayer to God, by which the Bread and Wine are ſanctified, that they may become to us the Body and Bloud of Jeſus Chriſt. And (to ſay no more) it is ſo much of the eſſence, as we ſpeak, or being of this action, that it hath been the name of it for many, if not for all Ages. We find this Sacrament called the *Euchariſt*, that is, *Thanksgiving* in the moſt ancient Writers: which would make one think this was the name belonging to it in the Apoſtles time. And indeed S. *Paul* calls it the Cup *of bleſſing*, which is the very ſame with *Thanksgiving*. For, if you obſerve it, the Evangeliſts uſe theſe words indifferently when they ſpeak of the inſtitution of this holy Feaſt. S. *Matthew*, and S. *Mark* ſay that he took the Bread, *and bleſſed*; and he took the Cup, and *gave thanks*. S. *Luke* and S. *Paul* onely ſay, he took Bread, and *gave thanks*: and the Cup in *like manner*. And thus they ſpeak alſo in another matter, concerning common food: which will help to explain this buſineſs. S. *Luke* ſaith, Chriſt looked up to Heaven, when he took the five loaves and two fiſhes to feed the multitude, and *bleſſed them*, *Luke* 9.16. S. *Matthew* and S. *Mark* ſay onely, that looking up to Heaven *he bleſſed*, *viz.* his Father who is in Heaven, *Matth.* 14.19. *Mark* 6.41. And S. *John*'s words are, that he diſtributed them, *when he had given thanks*, *John*

6. 11. From whence we may conclude these two things. *First* that *blessing* and *giving thanks* are the very same in their language, or include one the other: which may be farther confirmed from 1 *Cor.* 14. 16. *Secondly*, that though this *blessing* or speaking good of his Name, and *thanksgiving*, be directed immediately to God: yet the Creatures for which we bless and thank him partake of the blessing, and become the better to us. For so the Loaves and Fishes were blessed, by our Saviour's blessing God. And so we say in common speech, that before we eat we should *bless the Table* (or those good creatures that are before us;) because by thanking God for them, he grants them to our use, with his good will and blessing *. And in like manner at the last Supper of our Lord, he blessed the Bread and Wine, by giving thanks, and blessing God, to be to his Disciples the divinest blessings and pledges of his singular love. And thus we are to conceive it is at this day; by the blessing and thanksgiving of him that ministers at this holy Feast, to which all the People say, *Amen*, and join their hearty consent, those creatures of Bread and Wine are sanctified and blessed, to those excellent uses, which I have already named *. For

* See 1 *Tim.* 4. 4, 5.

* Thence *Justin Martyr* calls them εὐχαριστηθεῖσα τροφὴ, in English, *Thanksgiving'd food*, or *food hallowed by thanksgiving*, *Apol.* 2.

thanks-

thankſgiving and bleſſing ſuitable to this occaſion (if nothing elſe were added) include the moſt powerful Prayer to God, that by receiving this Bread and Wine in remembrance of his Son Jeſus, he would make us partakers of all the benefits which he procured by dying for us. And therefore you ought to be very careful of this as a principal part of your duty here: to *lift up your hearts*, when the Miniſter calls upon you, *unto our Lord God:* and *to give thanks and Praiſes together with all the heavenly Hoſt to the Father Almighty, who of his tender Mercy gave his only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption*, &c. And be ſure to ſay *Amen* to that Prayer which preſently follows in our ſervice (for the clearer underſtanding of the uſe to which the Bread & Wine are deputed, & of the means whereby they come to be ſo: which is the divine bleſſing) *that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy Inſtitution, in remembrance of his death & paſſion, may be partakers of his moſt bleſſed Body and Blood.* Nay, all the time of this holy ſolemnity, Praiſe and Thankſgiving are to be intermixed with every part of the Action: to make it the more effectual to us. We cannot commemorate him, as I told you, without extolling and magnifying his Name, and making our acknowledgments to him. And how can we remember his making his Soul an offering for ſin, without ſpecial thanks unto him for ſo great a kindneſs? We ought to profeſs our

ſelves Chriſtians, with the height of joy and gladneſs of heart. To bleſs him for the gracious Covenant into which he receives us. To vow our ſelves unto him with the moſt ſolemn thanks, that he will accept ſuch poor things as we are to be his ſervants. And to make a grateful mention of all the benefits he hath beſtowed on us, and intends to us; and to all our Chriſtian Brethren: whoſe concernments ſhould be very dear unto us, as well as our own. And truly the ancient Church were ſo much in love with this duty, that they gave thanks to God, for all good things; the benefits we enjoy by all his Creatures: as well as for our Redemption by his Son Jeſus. Becauſe this Feaſt accompanied that of Charity; in which, their bodies were fed, as in this, their Souls; and becauſe of the offerings they then made of ſome of the fruits of the Earth (as we do now of money in lieu of them) for an acknowledgment to God, that he was the Author of all the bleſſings which they enjoyed. But this always made the principal part of their acknowledgments, that God had ſent his Son into the world to ſave ſinners. And therefore (as our Church teaches us in the Exhortation juſt before the Communion) *above all things we muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God & Man: who did humble himſelf even to the death upon the Croſs for us miſerable ſinners, who lay in darkneſs and the ſhadow of death,*

death, that he might make us the children of God, and exalt us to everlaſting life.

It is certain that it was not common Bread and Wine which the ancient Chriſtians prayed might become the Body and Bloud of Chriſt to them: But Bread and Wine firſt ſanctified, by being offered to God with thankſgiving, and preſented to him with due acknowledgments that he was the Lord and giver of all things. After which followed a thankful mention of the great love of God in ſending his Son to redeem Mankind by his death, repreſented by that holy Bread and Wine broken and poured out, in commemoration of his Paſſion. This was the principal thing of all, which our Church therefore expreſly puts us in mind of, in the words now recited: and diſtinctly acknowledges in the Prayer of Conſecration. As for the other, that alſo is to be underſtood when you ſee the Bread and Wine ſet upon God's Table by him that miniſters in this Divine Service. Then it is offered to God; for whatſoever is ſolemnly placed there, becomes by that means a thing dedicated and appropriated to him.

Irenæus *lib.* 4. *cap.* 34. *...Offerens ei cum gratiarum actione ex creatura ejus.*

And if you obſerve the time when this Bread and Wine is ordered to be placed there, which is immediately after the Alms of the People have been received for the Poor, you will ſee it is intended by our Church to be a

thankful oblation to God of the fruits of the Earth. And accordingly all that are there present, when they behold the Prieſt thus preparing the Bread and Wine for Conſecration to an higher Myſtery, ſhould ſecretly lift up their Souls to God in hearty Thankſgiving, and offer him the Sacrifice of Praiſe for theſe and all other ſuch benefits: deſiring him to accept of theſe gifts, as a ſmall token of their grateful ſenſe that they hold all they have of him, as the great Lord of the world. And ſo we are taught to do in that Prayer which immediately follows in our Liturgy, for the *whole ſtate of Chriſt's Church*, and wherein we humbly beſeech him, to accept not onely our Alms, but alſo our *Oblations*. Theſe are things diſtinct: and the former (*Alms*) ſignifying that which was given for the relief of the poor; the latter (*Oblations*) can ſignifie nothing elſe but (according to the ſtyle of the ancient Church) this Bread and Wine preſented to God, in a thankful remembrance of our food both dry and liquid (as *Juſtin Martyr* ſpeaks) which he, the Creator of the World, hath made and given unto us. But above all we muſt be ſure to offer our devouteſt acknowledgments for that gift of gifts, the Son of God dying for us: without which thankſgiving, to ſpeak the truth, we do not doe that which Chriſt commanded, and ſo cannot hope for the bleſſing he hath promiſed. Hear St. *Chryſoſtome* (inſtead of all that treat of this matter) who excellently declares the manner and reaſon

ſon of Thankſgiving, in a Sermon of his upon the Eighth Chapter of St. *Matthew*. "A "perpetual memory, ſaith "he, and thankſgiving for a "good turn, is the beſt way that can be "found, to ſecure and preſerve it to us. And "therefore the dreadful Myſteries, and full "of Salvation, which we celebrate in every Aſ- "ſembly, are called the *Euchariſt*: becauſe *they* "*are a commemoration of many benefits, and ſhew* "*forth the principal piece of divine Providence,* & "*diſpoſe us always to give him thanks.* For if to be "born of a Virgin was a great wonder: what "was it to be crucified, to ſhed his bloud "for us, and to give himſelf to us for a Feaſt "and a Spiritual banquet? what ſhall we call "this? where ſhall we place it? we can doe "no leſs than give him thanks perpetually. "Let this precede both our words and works: "and let us give him thanks not only for our "own good things, but for thoſe of others. "For by this means we ſhall deſtroy Envy, "and bind Charity faſter; and make it more "genuine, and of a kindly nature. For a "man will not be able to envy them any more, "for whom he gives thanks unto his Maſter. "And therefore the Prieſt, when this Sacrifice "is in hand, bids us *thank God for the whole* "*World: for what is paſt, and what is preſent, and* "*for thoſe things that are to come.* This ſets us "free from the Earth, and tranſlates us to "Heaven: and of Men makes us Angels. For

Homil. 25. *in* Mat. *pag.* 178. *Edit. Sav.*

" they making a Quire gave thanks to God,
" for the good things he beſtowed on us, ſaying,
" *Glory be to God in the higheſt, on Earth peace,*
" *good will towards Men.* Thou wilt ſay, perhaps,
" what are they to us? they live not upon
" the Earth, nor are men like unto our ſelves.
" It is all one for that; this ſignifies very much
" to us. For we are taught hereby to love our
" fellow-ſervants, ſo as to account their hap-
" pineſs to be our own. Let us doe ſo then;
" giving thanks perpetually for our own bleſ-
" ſings, for others; for little, for great: or
" rather there are none little that come from
" God. And that I may paſs by other things,
" which are more than the ſand for multitude;
" what is there comparable to this diſpenſa-
" tion? For that onely begotten Son of his
" who was more precious to him than all
" things beſides, hath he given for us Ene-
" mies. And not onely given him; but af-
" ter that gift, ſet him before us on our Table:
" doing all things himſelf for us: *both to give,*
" *and then to make us thankful for his gifts.* For
" Mankind being generally ungrateful, he
" undertakes throughout, and doeth all things
" for us himſelf. *And what he did for the Jews,*
" *putting them in mind of his benefits from PLACES,*
" *and TIMES, and FEASTS; that he hath*
" *done here, from a kind of Sacrifice, caſting us into a*
" *perpetual remembrance of the good he hath wrought*
" *for us:* None labours ſo much that we ſhould
" be approved, and great, and ingenuous, as
" God who made us. And therefore he doth

" us

"us good oft-times even againſt our will:
"and gives us many good things which we
"know not of.

It is but reaſon then that *whatſoever we do in word or deed, we ſhould do all in the Name of our Lord Jeſus Chriſt; giving thanks to God, and the Father by him, Coloſ.* 3. 17. which *Theodoret* refers to this buſineſs. *There being thoſe,* ſaith he, *that required them to worſhip Angels, the Apoſtle enjoins the contrary: that they ſhould adorn their words & deeds with the memory of our Maſter Chriſt; and ſend up thanksgivings to God the Father by him, & not by Angels.* To him we ſhould addreſs all our Services, in a grateful remembrance of his love in Jeſus: and, as our Communion-book excellently expreſſes it, *we ſhould give him (as moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life.* But eſpecially when we go to this holy Communion, we ſhould *enter into his gates with thanksgiving, and into his courts with praiſe:* we ſhould *be thankful unto him and bleſs his Name.* Saying, "*Great is the Lord, and* Pſal. 145. 3.
"*greatly to be praiſed: his great-*
"*neſs is unſearchable. Great and*
"*marvellous are thy works, O* Revel. 15. 3.
"*Lord God Almighty, juſt and*
"*true are thy ways, thou King*
"*of Saints. Who can utter the*
"*mighty acts of the Lord? Who* Pſal. 106. 2.
"*can ſhew forth all his praiſe?*

"*He made us, and not we our*
Pſal. 100. 3. "*ſelves: We are his people, and*
"*the ſheep of his paſture. He hol-*
116. 8. "*deth our ſouls in life, and keep-*
66. 9. "*eth our eyes from tears, and our*
36. 6. "*feet from falling. Thou, Lord,*
"*preſerveſt man and beaſt. Thou*
"*giveſt food to all fleſh. The eyes*
145. 15, "*of all wait on thee, and thou gi-*
16. "*veſt them their meat in due ſea-*
"*ſon. Thou openeſt thine hand, and*
"*ſatisfieſt the deſire of every living*
34. 3. "*thing. O magnifie the Lord with*
"*me, and let us exalt his name to-*
"*gether. O give thanks unto the*
136. 1, 2. "*Lord, for he is good, and his*
23, 24. "*mercy endureth for ever. O give*
"*thanks unto the God of gods, for*
"*his mercy endureth for ever. Who*
"*remembred us in our low eſtate:*
"*for his mercy endureth for ever.*
"*And hath redeemed us from our*
"*Enemies: for his mercy endureth*
138. 1. "*for ever. I will praiſe thee with*
149. 6. "*my whole heart: The high praiſes*
"*of God ſhall be in my mouth. Who*
Rom. 8. 32. "*hath raiſed up a mighty Salvati-*
"*on for us: and hath not ſpared*
"*his own Son, but delivered him*
"*up for us all. Who hath obtained*
Heb. 9. 12. "*for us an eternal Redemption:*
2 Pet. 1, 3. "*and given us all things that per-*
"*tain unto life and godlineſs,*
through

"*through the knowledge of him*
"*that hath called us by a glorious*
"*power. Bleſs the Lord, O my*
"*Soul, and all that is within me* Pſal. 103.
"*bleſs his holy name. Bleſs the* 1, &c.
"*Lord, O my Soul, and forget*
"*not all his benefits. Who forgi-*
"*veth all thy iniquities: and hea-*
"*leth all thy diſeaſes. Who re-*
"*deemeth thy life from deſtruction:*
"*and crowneth thee with loving-*
"*kindneſs and tender mercies. I*
"*will praiſe the Lord with my whole* 111. 1.
"*heart, in the aſſembly of the up-*
"*right and in the Congregation.*
"*While I live will I praiſe the* 146. 2.
"*Lord: I will ſing praiſes unto*
"*my God, while I have any being.*
"*My mouth ſhall ſpeak the praiſe* 145. 21.
"*of the Lord: and let all fleſh*
"*bleſs his holy name for ever and*
"*ever.*

Thus I am come to a concluſion of the ſecond part of my Diſcourſe, concerning the Nature, End and Uſe of this holy Sacrament. The ſum of what hath been ſaid is this. It is an holy Feaſt in Commemoration of our Lord Chriſt, eſpecially of his Death. In which we for our part, make a ſolemn Profeſſion of his Religion; and tye our ſelves in the ſtricteſt Covenant to follow him unto the death, and to live in love and charity with all our Chriſtian

ſtian Brethren. And he, for his part, makes a repreſentation of his dying love to us, and confirms the continuance of it; giving us pledges that he will make us Heirs of all the bleſſings, which were the purchaſe of his Body broken, and Bloud ſhed for us. So that when the Miniſter gives the Bread and the Cup to us, we ſhould think that Chriſt by him gives us tokens and aſſurances of his continued and everlaſting love and kindneſs. And when we take, eat and drink that which he gives us, we ſhould look upon it, as expreſſing our conſent to continue his faithful Diſciples, in hope of that Eternal Life, which God that cannot lie, hath promiſed to us.

In ſhort, the whole Action is the renewing of a Covenant between Chriſt and us. He by giving, we by receiving, engage our ſelves to perform our mutual promiſes. He his promiſes, of giving us pardon, power to doe well, and immortal bliſs. And we our promiſes of loving God with all our heart and ſoul and ſtrength: and our neighbour as our ſelves. All which we are to reflect upon, with the greateſt love to God and our Saviour; with thankſgiving, bleſſing, and praiſe; and with an humble confidence that it ſhall be to us according to his Word.

To promote which ends I have concluded every particular Head of this Diſcourſe, with a brief Meditation, which may be uſed in this manner.

The

The *First* of them may ſerve to excite our devout affections before we go to Church; or, when we have placed our ſelves conveniently, juſt before the communion begin; or while the company are making their oblations to God. The *Second* will be proper immediately after the Conſecration, while the Miniſter is receiving himſelf, and giving the Communion to the other Miniſters that may be there preſent with him. The other *Six*, half of them may be uſed after we have received the Bread; and the other half after we have received the Cup. Or if any deſire a more compendious form of Devotion, wherein to lift up their Souls to God immediately after their receiving; they may reſerve thoſe till they retire from the holy Table to their ſeats again: and in this manner addreſs themſelves to him juſt after the receiving of the Bread.

Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies and the God of all comfort: who accoraing to his abundant mercy, hath begotten us again unto a lively hope by the Reſurrection of Jeſus Chriſt from the dead. 2 Cor. 1. 3. 1 Pet. 1. 3.

Who hath reconciled us in the body of his fleſh through death, to preſent us holy & unblameable & unreprovable in his ſight. Col. 1. 22. 13, 14.

Bleſſed be God who hath deliver'd us from the kingdom of darkneſs, & tranſlated us into the kingdom of his dear

dear Son. In whom we have redemption through his bloud, even the forgiveneſs of our ſins. I love thee, O Lord, I love thee. I devote my ſelf moſt unfeignedly unto thee. I will ever cleave unto thee, and unto all my brethren, with ſetled purpoſe of heart:

Pſal. 139. 23, 24. *Search me, O God, and know my heart: try me, and know my thoughts. See if there be any wicked way in me: and lead me in the way everlaſting. Yea,*

Pſal. 23. 4, 6. *though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me. Thy power, and thy care of thy flock; they comfort me. Sure-*

104. 33, 34. *ly goodneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever. I will ſing unto the Lord as long as I live, I will ſing praiſe to my God, while I have my being. My meditation of him ſhall be ſweet: I will be glad in the Lord. And let all the people praiſe thee, O God, let all the peo-*

Pſal. 67. 3. *ple praiſe thee. O that men would praiſe the Lord for his goodneſs, and for his*

107. 21, 22. *wonderful works to the children of men. Let them ſacrifice the ſacrifices of thanks-giving, and declare his works with re-*

117. 2. *joycing. For his merciful kindneſs is evermore and more towards us, and his truth endureth for ever. Praiſe ye the Lord.*

Or thus:

Pſal. 8. 4, 5. *Lord, what is man that thou art ſo mindful of him! or the ſon of man that thou thus viſiteſt him! Thou haſt made him a little lower than the Angels, and crowned him with glory and with honour. Thou haſt given him dominion over*

the

the works of thy hands, and haſt put all things under his feet. Many. O Lord my God, are thy wonderful works which thou haſt done; and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: if I would declare and ſpeak of them, they are more than can be numbred. Sacrifice and offering thou wouldeſt not: But a body haſt thou prepared for thy ſon Jeſus; who hath done thy will, O God: and made himſelf an offering for ſin; and made us one body with himſelf. Bleſſing, and honour, and glory, and power be unto thee, O Lord God Almighty; and unto thy Son for ever and ever. I offer up my ſelf intirely both Soul and Body, unto thee. I conſecrate my ſelf here moſt faithfully to thy ſervice. I delight to do thy will, O my God: yea, thy law is within my heart. With-hold not thy tender mercies from me, O Lord: let thy loving kindneſs and thy truth continually preſerve me. Unite my heart to fear thy name. Fill me with all thy fulneſs, O God: and above all things with fervent charity. This I pray that my love may abound yet more and more in knowledge, and in all judgment; that I may approve things that are excellent; that I may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto thy glory and praiſe. I am thine, ſave me. Multiply grace, mercy and peace upon me unto eternal life. For it is thou, O God, that giveſt ſtrength and power unto thy people. Bleſſed be God.

Pſal. 40 5.

Heb. 10. 5.

Pſal 40. 8. 11.

Phil. 1. 9, 10, 11.

Pſal. 68. ult.

Imme-

Immediately after the receiving of the Cup, they may lift up their hearts, and say,

Eph. 1. 3, 7, 8. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ: in whom we have redemption through his bloud, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisedom and* Psal. 104. 24, &c. *prudence. O Lord, how manifold are thy works! in wisedom hast thou made them all. The earth is full of thy riches: and so is the great and wide sea, wherein are creatures innumerable. These wait all upon thee: that thou mayest give them their meat in due season. Thou openest thine hand, and they are filled* 1 Cor. 2. 9, 10. *with good. But eye hath not seen nor ear heard, neither did enter into the heart of man, the things which thou hast prepared for them that love thee: and hast* Eph. 3. 5, 11. *now revealed to thy holy Apostles and Prophets by the Spirit; according to thy eternal purpose in Christ Jesus our Lord. Who for us men and for our salvation, came down from heaven; and was* 1 Joh. 3. 8. *manifested in flesh to destroy the works of* Rom. 4. 25. *the devil; and dyed for our sins; rose again for our justification; ascended up* Eph. 4. 8. *on high to give gifts unto men; and is at* Heb. 7. 25. *the right hand of God to make intercession* 1 Pet. 3. ult. *for us; Angels, authorities and powers, being made subject unto him; and sent* Heb. 1 ult. *forth to minister for them who shall be* Eph. 3. 8. *heirs of Salvation. O the unsearchable*

riches

riches of Chriſt! in whom are hid all the treaſures of wiſedom and knowledge. I ſubmit my ſelf unto thee, O thou Prince of life, and Lord of glory: unto thee I will live henceforth, and not unto my ſelf: and if for thee I muſt die, the will of my Lord be done. Thy favour is better than life: in thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore. Lord, increaſe my faith; ſtrengthen my hope; raiſe my love to a greater height; and make Patience to have its perfect work: that I may not love my life unto the Death. But the trial of my faith, though it be tried by fire, may be found unto praiſe, and honour, and glory at thy appearing. And O that our hearts may be comforted, being knit together in love! that we may be ever kind, tender-hearted, forgiving one another, as thou, O God, for Chriſt's ſake haſt forgiven us. That ſo, with united minds and affections, we may be ſtill praiſing thee, and ſaying, Bleſſed be the Lord of heaven and earth, who onely doeth wonderous things. And bleſſed be his glorious Name for ever, and let the whole earth be filled with his glory: Amen, *and* Amen.

Col. 2. 3.

Pſal. 16. ult.

Luk. 17. 5.

Rev. 12. 11.

1 Pet. 1. 7.

Col. 2. 2.

Epheſ. 4. ult.

Pſal. 72. 18, 19.

Or thus:

O the breadth, and length, and depth, and height! O the love of Chriſt Jeſus our Lord, which paſſes knowledge! who made himſelf of no reputation, but took upon him the form of a ſervant: and humbling himſelf, became obedient unto death, even the death of the Croſs, for us miſerable ſinners. Wor-

Eph. 3. 18, 19.

Phil. 2. 7, 8.

thy

Rev. 5. 12. *thy is the Lamb that was ſlain, to receive power, and riches, and wiſedom, and*
Rev. 1. 5, 6. *ſtrength, and honour, and glory, and bleſſing. For he hath waſhed us from our*
1 Pet. 2. 5. *ſins in his bloud, and hath made us Kings and Prieſts unto God; to offer up ſpiritual Sacrifices acceptable to God by Chriſt Jeſus. Behold, O Lord, an heart that offers up it ſelf unto thee, in love unfeigned. I abſolutely reſign my will to thy holy will and pleaſure. Not my will, but thy will be done. And praiſed be God who hath made a new Covenant with us in the bloud of Jeſus: who hath by him reconciled all things to himſelf, both in heaven and in*
Col. 1. 20. *earth: and hath now renewed unto us the aſſurance of his continued love. Unto*
Pſal. 75. 1. *thee, O God, do we give thanks: unto thee do we give thanks: for that thou art near unto us, thy wondrous works declare.*
Pſal. 20. 3, 4. *The Lord remember all our offerings and accept our Sacrifices. Grant us according*
Col. 1. 9, 10, 11. *to our hearts deſire, and fulfil all our petitions. That we may be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding: and may walk worthy of him unto all pleaſing, being fruitful in every good work, and increaſing in knowledge: ſtrengthened with all might according to his glorious power, unto all patience and long ſuffering with joyfulneſs; giving thanks continually to the Father of mercies, who hath made us*
1 Tim. 1. 17. *meet to be partakers of the inheritance of the Saints in light. Now unto the King eternal, immortal, inviſible, the onely wiſe God, be honour and glory for ever*
Pſal. 106. ult. *and ever. And let all the People ſay,* Amen.

Some

Some perhaps may ſtill deſire a more compendious ſort of addreſs to God our Saviour, immediately after they have communicated: for whoſe ſake I ſhall add theſe two following. As ſoon as the Miniſter hath pronounced thoſe words, *Feed on him in thy heart by Faith with Thanksgiving*, they may ſay,

I believe, O bleſſed Jeſus, that thou art the Lord of Heaven and Earth; the Prince of Life, and the King of glory. I moſt heartily thank thee, that thou waſt pleaſed to ſtoop ſo low, as to viſit us poor duſt and aſhes, yea, vile and miſerable ſinners. Bleſſed be thy goodneſs which moved thee to do a great deal more: to humble thy ſelf to the death, even the death of the Croſs, that we might be lifted up to immortal Life. I devote my ſelf everlaſtingly to thy love and obedience. I conſent to all thy holy Goſpel: deſiring that all the dwellers upon earth would praiſe and ſerve thee. Let all Nations come and worſhip before thee. Let all generations call thee bleſſed: and ſhew forth thy dying love, while the Sun and Moon endure: to the glory of God the Father, Amen, Amen.

At the giving of the Cup, let them attend to thoſe words: *Drink this in remembrance that Chriſt's Bloud was ſhed for thee, and be thankful:* and ſay,

I do remember with all thankfulneſs, thy moſt marvellous love, O my gracious Lord & Saviour: and the remembrance of it is dearer to me, than the poſſeſſion of thouſands of gold & ſilver. I will never forget thy merciful kindneſs, which is ſo great towards us: but

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be always ſhewing forth thy praiſe; and giving thanks to the Father of Mercies, who hath raiſed up ſuch a mighty Salvation for us. Bleſſed, for ever bleſſed be his incomprehenſible love which gave his onely begotten Son to die for us, that we might live through him! Henceforth I will not live to my ſelf, but unto him that died for me. Behold, and accept, O God, an heart that entirely vows it ſelf unto thee; and delights to doe thy Will. Preſerve me unchangeably in thy love, and in unfeigned love to all my Brethren. Let thy mercy, O Lord, be upon me, according as my hope is in thee. Amen.

But when you have eaſed your hearts a little in theſe expreſſions of Faith, Love and grateful remembrance of our Saviour's kindneſs: you will ſtill find room for more devout effuſions of your Souls in ſome holy paſſion or other while you are at this Feaſt. Either before or after you have been at the Table of the Lord (while the reſt of the company is communicating) there will be time to entertain your ſelves with ſundry pious thoughts and meditations; which I ſhall briefly ſuggeſt unto you in the next part of this Treatiſe that now follows. The intention of which, I told you in the beginning, ſhould be to inſtruct you in a plain and eaſie method, how to partake of this holy food with the greater fruit and delight alſo.

PART

PART III.

Containing a familiar way of diſpoſing our ſelves to Communicate with Profit and pleaſure.

HAving ſhewed you what is the Nature and Uſe of this Feaſt; you will expect, perhaps, that I ſhould tell you, who are the perſons whom our Lord invites and calls unto it. Which is a queſtion ſo eaſie to be reſolved, from what hath been ſaid, that I have aſſigned no part of this Diſcourſe, for the diſcuſſing of it. *If you are baptiſed into the name of the Lord Jeſus, and ſeriouſly believe his Religion; if you take upon your ſelves to make good that Promiſe, Vow and Covenant which was made in your name, when you were baptized; if you underſtand the ends of this holy Communion (which I have named) and are willing and deſirous to perform them, if you lie not under the Cenſures of the Church for any violation of thoſe ſacred Vows, which you have made to our Saviour:* You are the perſons whoſe company he waits for, and would gladly ſee at his Table. Nay, he will take it ill, and account it a neglect of him and of your duty, a breach of your promiſe to obey all his holy Commands; if you accept not of his kindneſs in inviting you thither: becauſe this is one of his Commands, as I have proved, that you ſhould doe this in remem-

remembrance of him. Do not intangle your ſelves therefore in endleſs doubts and ſcruples about the qualifications that are required in thoſe that come to this Supper of the Lord: but onely examine your hearts by this plain and certain rule. "Do you believe the "Goſpel of Jeſus Chriſt to be the Truth of "God? Do you conſent to be governed by "his Laws? Do you remember, and will "you ſtand to the Vow that was made in "your name, when you were baptized? Are "you deſirous to renew that Covenant, in "the manner that I have deſcribed? Do you "value his favour and grace declared in his "precious Promiſes above all earthly things? "Would you partake of this holy Communion, "that you may commemorate your Saviour's "dying love; that you may own and ac-"knowledge him to be your Lord, that you "may devote and unite your hearts unto him "in ſtricter friendſhip; that you may bind "your ſelf in the bond of Peace to all your "brethren; and that you may receive more "of his grace and greater aſſurance of his "love, as the moſt invaluable bleſſing? Then "lay aſide all your fears, and humbly ap-"proach unto him; to render him the Sacri-"fice of praiſe and thankſgiving: and to re-"ceive freſh tokens and pledges of his un-"changeable good-will and affections to you. I ſhall make no more words of this matter: but onely add, that you may know ſufficiently by the invitation which the Miniſter makes

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to you at the Communion, in Christ's name (according to the order of our Church) who are persons qualified for this Feast. And it is expressed in such plain and pregnant words, that better cannot be devised for your direction and satisfaction. They are these:

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours; and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy Sacrament to your comfort.

Which that you may be able to doe, I shall now proceed (according to the method I have propounded) in my endeavours to put you into such a temper of mind, when you are at this holy Sacrament; that you may perform all that which hath been said, with more ease and edification also to your selves. And that I may the better raise those affections in you, which are suitable to this action; it will not be amiss to remember you a little of the excellency and dignity of the Feast to which you are invited.

To make a true Feast, these four things (in the opinion of the most learned of all the ancient Romans) must conspire and meet together. *Chosen and select persons*; a *choice & delicate place*; a *choice time and season*, and *choice provision*; pro- Varro, *lectis viris*; *lecto loco*; *lecto tempore*; *lecto apparatu*.

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portionable to the quality both of him that makes it, and of thoſe that are invited to it. Now in all theſe regards, if we reflect a while on them, this Supper of the Lord which he makes for us, will be found to be incomparably beyond the nobleſt entertainment which the world ever ſaw.

For as concerning the perſons that here meet together, they are our bleſſed Lord, the Maſter of the Feaſt, and thoſe *that believe on his Name: to whom he hath given the right, or privilege, to become the Sons of God*, Joh. 1. 12. A company of Souls that are larger than the world; *Heirs of a Kingdom*; *rich in Faith*; as full as they can hold of love and charity towards each other, and towards all men. So that there cannot be either more honourable or more ſweet ſociety found under Heaven.

Then for the place, you ſee it is prepared in the Houſe of God: where we *give unto the Lord the glory due unto his name*; *and ſhew forth his ſalvation from day to day*: where we *pay our vows unto him in the preſence of all his people*; *and make a joyful noiſe unto him by ſinging of his praiſes*: where the Angels (as I may ſay) are waiters; and the Heavenly Hoſt are glad to attend upon us: according to thoſe words of the Apoſtle (in that very chapter where he treats of this Sacrament, 1 *Cor.* 11. 10.) *the Woman ought to have a covering on her head becauſe of the Angels.*

As

As for the time, you ſee likewiſe it is commonly the *Lord's day*: on the day when he roſe from the dead, when he trampled under his feet the great enemy of mankind; when the Angels not ſo gliſtering as he, brought news that he had accompliſhed our redemption; when the Hoſt of Heaven was at a gaze to ſee mortal man made immortal, and reſtored to the ſtate of Paradiſe again? when we have nothing elſe to do but to reſt and rejoice; to *declare the works of the Lord; to give thanks unto his holy name, and triumph in his praiſe.*

And laſtly, for the proviſion it ſelf, I have told you already what it is: the Body and Blood of the Lord of Life: Bread that excells the Angels food: a cup of bleſſing, of which thoſe Sons of glory never taſted. To theſe our Lord calls; nay, beſeeches and intreats us to come, that we may feaſt our ſelves on his Sacrifice of himſelf, and be filled with his love, and ſatisfie our ſelves with his joys and everlaſting conſolation.

Now what ſoul is there that can be willing to loſe his ſhare in ſuch Divine food? that would be ſhut out from ſuch ſociety, or abſent from ſuch a place; or deſire to ſpend his day better than in near communion with our Lord? Either men do not believe theſe things, or they do not reflect on them, and lay them to their hearts: for otherwiſe there is none that reads this writing, but will be moved to

make one at this holy Feaſt. But then, as you cannot chuſe, if you ſeriouſly conſider, but judge it very deſirable to be admitted to it: ſo you cannot but think in what manner it becomes you to be adorned, and how you ſhould behave your ſelves in ſo great a preſence. If a mean Subject ſhould receive a meſſage from his Prince, to come and bear him company at his own Table; would he not wonder and be aſtoniſht at the favour? would it not buſie every thought in his heart to know the cauſe? and would he not lay aſide all other employment, that he might prepare himſelf to appear there after a decent and ſeemly faſhion? He could not be ſo ſtupid as not to ſtudy to form himſelf to a comely behaviour: and to learn to comport himſelf with all the reverence and fear, the caution and Circumſpection, that his Soul could poſſibly be maſter of. No marvel then if we ſee good Chriſtians ſo curious and exact, ſo diligent and laborious, to underſtand the meaning of our Lord in this invitation; to dreſs up their Souls in the beſt manner they are able when they go to his Table, and to ſute their behaviour to the height of the ſolemnity: ſince to approach unto Majeſty on ſuch an occaſion, with negligent thoughts, and after a careleſs faſhion; is to ſlight both the greatneſs and the grace of him, who grants us the honour of his Society. To gratifie therefore the pious deſires and endeavours that are in any Souls, to render themſelves fit company for our bleſſed Lord

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at this Feaſt; I ſhall ſpend a few pages of this Book, in directing them how to demean themſelves before him, and diſpoſe their hearts to enjoy moſt ſweet and fruitful communion with him.

And that I may make my Diſcourſe more eaſie and affectionate withal; I ſhall take the riſe of it from one of thoſe things juſt now named. Much of the contentment of a true Feaſt, conſiſts in apt and good Diſcourſe; according to the old ſaying, *A Supper without diſcourſe, is a Crib, and not a Table* *. And therefore the old Roman, I mentioned, gives this deſcription of the choſen perſons, of whom he would have his Gueſts conſiſt; that they ſhould be ſuch as know how to ſpeak in a decent manner: and are *neither talkative, nor altogether dumb* ‖. Our Lord then making a Feaſt here for us, and preſenting himſelf unto us in this broken Bread, and Wine poured forth: we are not to look on theſe as dumb ſigns; but as things that ſpeak moſt ſignificantly and diſtinctly to us. Though we hear never a word with our Ears, yet our minds are to conceive, when Chriſt crucified is ſet thus before our Eyes, that we hear him diſcourſing to us of his Love; of the ends of his death; of all the great bleſſings that he hath bought for us; and of all thoſe things

* Δεῖπνον ἄνευ λόγου φάτνη, ἐ δεῖπνον.

‖ *Nec loquaces, nec omnino muti.*

which he juſtly expects from them that profeſs themſelves his Diſciples. And accordingly it becomes us to make ſuch replies unto him, and to anſwer in our hearts with ſuch expreſſions of our affection: as may ſhew that we underſtand, and are very ſenſible what he ſays unto us. Of both theſe I ſhall treat a little, leaving it to every Man's own devotion to enlarge them, as he ſees occaſion, in his private Meditations.

I. *Firſt* then, when you ſee theſe Symbols of Chriſt's Body and Blood, think that you behold the crucified Jeſus repreſented to you; that you ſtand in his ſight, and are in his Company, yea, and hear him ſpeaking gratiouſly to you, and calling you by the name of his choſen Gueſts, his dear Friends. And beloved Brethren, into what a trance would it caſt you, if you really ſaw the Lord of Life and Glory, and heard him thus ſaluting you? How ready would you be to fall into a ſwoon of love and joy, at the very mention of theſe few words, *My Brethren*? And yet for ſuch he eſteems us, ſaying, *I will declare thy name among my Brethren*, Heb. 2. 12. And ſo he called his Diſciples after he roſe from the dead, ſaying, *Go tell my Brethren that I go into Galilee, and there ſhall they ſee me*, Mat. 28. 10. And again, *Go to my Brethren, and ſay unto them, I aſcend to my Father and your Father, to my God and your God*, Joh. 20. 17. And we may well conceive that in ſuch terms of grace he receives us at this holy Feaſt: and

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make account we hear him ſay; 'My Bre-
'thren, I ſent my Miniſters to call you to
'my Houſe, and bid you to my Table, which
'here you ſee ſpread for you. It is well
'done that you are come; and I take it kind-
'ly to ſee you here. The reaſon of my invi-
'tation is, that I may remember you of my
'love, and that you may ſhew your ſelves
'my Friends, by a joyful commemoration
'thereof. I have no other end in ſending
'for you, but to make you more ſenſible of
'your happineſs; and to lay obligations on
'you, by doing my Will, to continue in it,
'and likewiſe to impart unto you new to-
'kens of my love: the very greateſt pledges
'that I can beſtow on you, to aſſure you that
'I will be your eternal Friend. You may
'think perhaps, that this is but a little Bread
'and Wine which here you ſee before you;
'and that it is but poor chear which I have
'provided for you: but open the eyes of
'your mind; remember and believe what
'I have taught you: and you will ſee that
'this is my Body which was broken for you,
'and this is my Blood which was ſhed for
'you: and on theſe I would now have you
'feaſt together. Behold here, how the Spear
'pierced my Side. See the hole which was
'made by the Lance when it ran to my
'very Heart. Do you not diſcern how my
'Hands were wounded; how my feet were
'bored, when I was nailed to the Croſs for
'you? How deſpitefully was I uſed! how

'cruelly was I martyred and tormented! be-
'ſides all the mockeries and abuſes, the
'ſhame and reproach, the Agony and bloudy
'Sweat which I endured to do you ſervice.
'Did I not love you, think you, when I ſuf-
'fered thus for you? Can you chuſe but
'read the greatneſs of my affection, which
'is writ in my moſt pretious Blood? Can
'you doubt that you are dear unto me,
'whom I have purchaſed at ſo high a rate?
'Let theſe Wounds ſpeak for me, and tell
'you what a paſſion I was in for your ſake.
'Look into them, and ſee what a vehement
'deſire I had to accompliſh your Salvation.
'What ſorrow was there ever like unto my
'ſorrow? or what love was there ever like
'unto my love? This broken Bread, and
'this Wine poured out, tells you that I have
'died once for you already: and I am now
'come by giving them to you to let you
'know that I do not repent me of it; but
'if it were needful, I would die for you the
'ſecond time. What greater aſſurance can your
'heart wiſh of my love, than this which I now
'offer you? what more would you have me
'do, to teſtifie that my heart is ſtill towards
'you, and that I will be ever mindful of you?
'*As the Father hath loved me, ſo I have loved*
'*you*: and all that I deſire of you, is, that you
'would *continue in my love.*

John 15. 9, 10, 14. '*If you keep my Command-*
'*ments you ſhall abide in my*
'*love: even as I have kept my*
'*Father's*

'*Father's commandment, and abide in his Love.*
'This is the token I would have of your kind-
'neſs to me. *Ye are my Friends, if ye do what-*
'*ſoever I command you.* Nothing elſe do I re-
'queſt of you, but that you would not hurt
'your ſelves by ſinning againſt my love: that
'you would henceforth live unto me, who
'died for you. Come, I beſeech you now,
'and aſſure me, that you love me; renew
'your Covenant of friendſhip with me, by
'taking, eating and drinking this that I give
'you; plight me your Faith that you will
'be ever true unto me. And then I will be
'your ſecurity againſt the Curſe, and the con-
'demnation which you dread; I will under-
'take for you, that all your ſins ſhall be par-
'doned; Nay, I will preſent you fair and
'beautiful before my Father, as if you had
'been always innocent. Take my word for
'it, that I will deliver you from the wrath
'to come, and give you the bleſſing of eter-
'nal life. If you doubt at all of it; come
'hither, take this Bread and drink this Cup:
'as ſure as you now receive theſe, your ſins
'ſhall be blotted out, and never remembred
'in the great day of Judgment. By theſe to-
'kens I give you an intereſt in my Death and
'Sufferings. I oblige my ſelf by theſe ſen-
'ſible ſigns to perform all my Promiſes. I
'ſeal to you that gratious Covenant which
'was made in my blood. As certainly as I
'died, I aſſure you that you ſhall live for
'ever. Only, as I ſaid, do not deny me

'your hearty love. Grant me this ſmall re-
'queſt, to correſpond with me in ſincere af-
'fection. And by eating and drinking here
'at my Table, tie your ſelves to be my faith-
'ful ſervants. Then I allow you to begin
'now the Joys of Heaven. Nay, I require
'you to rejoice in my Salvation; to com-
'fort your ſelves in my Promiſes; to ſolace
'your ſouls in the hope of my Glory, and
'to ſing the Song of Angels, which ſhall end
'and be completed in eternal Hallelujahs.
'*Praiſe ye the Lord.*

It is no dream and mere imagination, I aſſure you, Chriſtian Readers, no vain fancy that you entertain your ſelves withal; if you conceive our Lord thus diſcourſing to you at his Table. For all this is, in effect, pronounced by the Bread and Wine, which repreſent his pretious Body and Blood. When they are broken and poured out before your Eyes, and offered to you to eat and drink in commemoration of his Death; they report unto you his great love, and declare the Agonies and pains which he endured; and give you aſſurance, by authority from him, that he will never ceaſe to bleſs you and do you good. And therefore you cannot better affect your hearts and raiſe your devotion to him, in my opinion, than by expounding their meaning to your ſelves, and thinking you hear him uttering by them ſuch words unto you, as I have now mentioned.

II. And

II. And will it be poſſible then that you ſhould be altogether ſilent, and anſwer never a word unto him? Can you find nothing to return to ſo kind and gratious a Declaration of the bowels of his Mercy towards you? Or will it be hard to tell him your heart, who hath ſo freely opened his unto you? No man ſure can be mute, unleſs he be aſtoniſht and ſtruck dumb at the power and mightineſs of his incomprehenſible Charity. This may indeed juſtly ſtrike us all with the greateſt admiration, and hold us a while in wondring thoughts, that we ſhould be thus beloved of God. It will well become us to be amazed and loſt in our thoughts; to be unable to do any thing at the firſt hearing of all theſe things, but only marvel that he ſhould be ſo kind to ſuch wretched ſinners. We cannot begin this action better than in a ſoul full of thoughts not to be expreſſed; in a ſilent Admiration that the God of Heaven ſhould thus gratiouſly viſit us; manifeſting himſelf in our fleſh, giving his Son to die for us, and inventing ſo many ways to make us reſt aſſured of his love towards us.

But when you have recovered your ſelves out of this paſſion; how many other ſhall you feel ſtrugling in your Souls, which ſhall firſt preſent themſelves unto him? Do but ſtay and pauſe a while upon every part of the foregoing words, and you will find all ſorts of reſentments in your heart: which you may caſt into this order, and thus addreſs your Reply unto him.

1. You may be very much aſhamed that you ſhould give him ſo great trouble, and put him to ſuch pains; Firſt to die, and then to find out ſo many ways to remember you of Death, and perſuade you of his never-dying Love. You may ſay to him in your heart: 'O my Lord, I bluſh to ſee 'my Soul ſo foul, that nothing leſs than thy 'pretious Blood would ſerve to waſh and 'cleanſe it. I am confounded to ſee thee in ſuch 'a caſe, for us who cared not how vile and 'baſe and miſerable we were. What have we 'done, that we ſhould bring thee to a Croſs? 'O what wretches were we, that we ſhould 'underſtand the love of God no better, than 'to ſtand in need of ſuch an inſtance of it! 'with what confidence can we behold thee 'thus battered and bruiſed; thus wounded 'and bloody; thus full of pain and anguiſh as 'thou repreſenteſt thy ſelf unto us? I am a-'ſhamed to think that we have expoſed thee 'to ſuch ignominy and ſhame. I am grie-'ved at the heart, that we have made thee a 'man of ſorrows. And our infidelity, O how 'great is it! that after thou waſt pleaſed to 'endure all this for us, we ſhould ſtand in 'need of ſuch frequent remonſtrances of it: 'and be in danger to forget thee or diſtruſt 'thee; unleſs thou didſt continually thus pre-'ſent thy ſelf unto us, and aſſure us of thy 'good-will towards us. O my Lord, how 'ſhall I preſent my ſelf before thee! who am

'one

'one of thoſe that have occaſioned all this care 'and pain; this agony and paſſion; this ſweat 'and this blood. I ſigh to remember the ma- 'ny groans, which we have made thy heart 'ake withal. It wounds my ears to hear 'thoſe words, *My God, My God, why haſt thou 'forſaken me.* I am ready to ask thy pardon, 'even that thou art come, at ſuch a rate to par- 'don us. It is too much, too much, but that 'thou art love it ſelf, to ſpend all this love 'and kindneſs upon ſuch inſenſible and un- 'grateful ſinners.

Thus having begun to make your addreſſes to him, you may proceed in the ſecond place,

2. Humbly to acknowledge your unworthineſs to be Gueſts to ſo great a perſon as he is. Though we cannot, if we underſtand the nature of this Feaſt, but come with as thirſty a deſire to it, as the chaſed Hart to the ſtreams of water; with as hungry an Appetite as a poor man to a full Table, or a covteous man to an heap of gold: yet ſtill we muſt remember that we are but beggars, and thoſe deſires muſt be temper'd with much modeſty, lowlineſs and humility of Spirit. Though our Lord ſay to us as *David* to *Mephiboſheth*, (2 *Sam.*9.7.) *Thou ſhalt eat bread at my table continually:* 'Thou ſhalt always feaſt with me: 'yet it becomes us to bow down our ſelves, 'and ſay as he there did: *What is thy ſervant, 'that thou ſhouldſt look upon ſuch a dead dog*

'as

'*as I am?* It is too high a favour to ſup with 'thee: ſince I am not worthy to pick up 'the Crums that fall from thy Table. The 'leaſt offal of thy common mercies is too 'good for me; how ſhall I dare to ap-'proach to this fulneſs of heavenly bleſſings 'to which thou inviteſt me? I have ſinned, 'I have ſinned; and am not worthy to be 'called thy Son, or to bear thee company. 'in my very beſt attire I am ſo ragged, that 'I am aſhamed to ſee my ſelf; and therefore 'how ſhall I appear before thee? O my Lord, 'I come merely in obedience to thy call. I 'ſhould not have preſumed to appear in thy 'preſence, but that thou haſt bidden me; 'and been afraid to be ſeen in this condition, 'but that I was more afraid not to be ſeen 'here at all. My comfort is, that thou wilt 'not be angry with us when we obey thee; 'nor be offended that we ſhew our ſelves rea-'dy to execute thy Commands. And here,

3. You may call to remembrance thoſe ſins which are the cauſes of your fear, and brought our Saviour to his Croſs. Excite in your heart an unfeigned ſorrow and grief that he hath been ſo affronted and wrong'd by you and all the world. Declare freely the ſenſe of your heart to him, and let him know by an humble and ingenuous confeſſion how the caſe ſtands with you. Say to him, 'O my Lord, 'thou doſt but call to mind by this remem-'brance of thy dying for us, the foulneſs and 'pollu-

'pollution of all mankind. All our iniquities 'ſtare me in the face, as the people gazed 'and ſtared on thee. I ſee our deformities, 'by ſeeing thee thus vilely and deſpitefully 'uſed. It was our covetouſneſs that ſtript 'thee naked. Our pride that crown'd thee 'with thorns. Our intemperance that gave 'thee gall and vinegar to drink. Our con-'tempt of Religion that put upon thee all 'thoſe ſcoffs and taunts. Our coldneſs in de-'votion, which put thee into that agony and 'ſweat. Our want of love to God, that made 'thee hated and rejected of men. I ſee as in 'a glaſs, now that I look upon thy Blood, the 'abominable ſtate of ſinful men: which ne-'ver ſeemed ſo foul as now. How ſhall one 'of that wicked race be bold to look up unto 'thee: eſpecially ſince that I have known thy 'love, I have ſo little valued it; and ſinned 'even againſt thy pretious 'Blood*? Canſt thou en-'dure to enter into familiari-'ty with ſuch a ſoul as this, 'that here preſents it ſelf un-'to thee? May I hope to be 'admitted into thy holy fellowſhip and to 'dwell with thee? I abhor, I loath, I am 'weary of my ſelf; deſiring nothing more 'than to be made like to thee: in purity and 'holineſs, in truth and juſtice, in love and 'charity, in lowlineſs and humility, in meek-'neſs and patience, in compaſſion and forgive-'neſs, in entire reſignation to the will of God.

* *Here you may remember your particular offences.*

From hence, IV. Pro-

4. Proceed to ſtir up in your ſelves the greateſt hatred againſt your ſins, and all the wickedneſs that hath overſpread the world. Which nothing can ſo effectually demonſtrate to be odious and intolerable as this: that it hath made the nature of man capable to act ſuch a villany, as to put to death, after a moſt ſhameful manner, the moſt innocent and harmleſs, nay, the moſt loving and kind, the moſt obliging and charitable Perſon that ever was. Continue your addreſſes to him, and repreſent your extremeſt deteſtation of that covetouſneſs and worldly mindedneſs, that pride and vain-glory, that ambition and love of the praiſe of men, that envy and ill-will, that wrath and bitterneſs of Spirit, that hypocriſie and partiality, which betrayed and killed him the Prince of life. Shew him how much you abhor theſe and all that is evil: reſolving to cleave to that which is good. 'Deſtroy, O Lord, may you ſay, all theſe thine 'Enemies, and root them perfectly out of my 'heart. Pierce through all theſe evil affecti-'ons, by a ſtroke from thy Croſs and Paſſion 'I have brought them to be ſlain by thine 'hand, for they are too ſtrong for mine. If 'there be any life remaining in them; O that 'they may be quite mortified, and never able 'to ſtir any more. They are offenſive to me, 'as well as unto thee. Would I might never 'ſee them more, but crucified and dead. 'Would I might never behold them, unleſs 'it be drowned in thy blood. And then,

5. Excite

5. Excite in your heart the mightieſt ſenſe of his love: which as it is never to be forgotten; ſo here it is more particularly to be pondered and affectionately commemorated. You may ſay to him; 'O my Lord, what manner 'of Love is this, wherewith thou haſt lo-'ved us; that we ſhould be called the Sons of 'God! How great was thy goodneſs which 'brought thee down from Heaven; and made 'thee one of us! and was it not enough that 'thou ſhouldſt come to dwell among us in the 'likeneſs of ſinful fleſh: but thou wouldſt 'alſo lay down thy life for us? Would nothing 'ſerve to teſtifie the height of thy affection to 'us: unleſs thou ſufferedſt the death of the 'Croſs to redeem us? O Love! O the infinite 'riches of thy Grace! For a friend one might 'be content to die: but what ſhould make 'thee ſo in love with enemies, with the ve-'ry worſt of enemies, with Idolaters (with 'us Gentiles who were without God in the 'world? Yea, with us, who now that we 'know the greatneſs of thy love, have ſo lit-'tle or no love to thee? What am I, O Lord, 'that thou ſhouldſt command me to love thee? 'Nay, ſhouldſt take ſuch a courſe to de-'ſerve my love? What am I to thee, that 'thou ſhouldſt ſo much deſire me? and now 'thus gratiouſly viſit me, and come to enter-'tain me! What made thee being in Heaven 'with them, who know ſo well how to love 'and ſerve thee; deſcend to us who know ſo 'ill how to do either? Couldſt thou not be

'ſatisfied

'ſatisfied unleſs we enjoy thee? nor be con-
'tented to be without us, who have ſuch low
'thoughts of thee and of thy love? Is it poſſible
'that thou ſhouldſt ſtill continue it to ſuch ill-
'natur'd and inſenſible wretches? Art thou ſtill
'deſirous of our friendſhip? and come to give
'us new aſſurances of thy grace, by making us
'partakers of thy Body and Blood? O how
'pretious are thy thoughts to us! How great
'is the ſumm of them! I can do no leſs, moſt
'bleſſed Saviour, than ſet my ſoul wide open
'to thee; and accept thy kindneſs with the
'moſt enlarged affection of my heart. How
'glad ſhould I be, if it were a thouſand times
'larger to correſpond with ſuch a love! How
'happy ſhould I think my ſelf, if I could think
'of nothing, and delight in nothing but only
'thee! O that a perfect image of thee, in all
'divine virtues, may be formed in me; and
'be ever dearer to me than life it ſelf! that *I*
'*may live no longer, but thou*, O bleſſed Jeſus,
'*maiſt live in me. And the life which now I live in*
'*the fleſh, I may live by the faith of thee, the Son*
'*of God: who lovedſt me, and gaveſt thy ſelf for*
'*me*, *Gal.* 2. 20. And then,

6. Feeling the flames of his love in your heart, it will be a fit time to offer up your ſelf intirely in the greateſt devotion to his Service. Pray him to accept of a poor Sacrifice now at your hands. Though it be worth nothing at all; yet entreat him to receive it, ſince it is the oblation of the heartieſt affection to him.

Say

Say to him, 'O ſweet Saviour,
'*I have known and believed the* 1 Joh. 4. 16.
'*love that thou haſt to us.* I ſee
'here the exceſſive greatneſs of thy dying love.
'No heart is able to hide it ſelf from the heat
'thereof. One cannot come near it; and not
'be made like the whole burnt-offerings to
'the Lord. Never was any thing bought ſo
'dearly as this ſinful Soul. Never was ſo great
'a price paid for any Creature, as thou haſt
'laid down for my ſake. If I were as big as
'the higheſt Angel, I ſhould be an oblation too
'little for thee. The flames of thoſe heavenly
'fires are not ſtrong enough wherewith to
'offer to thee. But that I may be juſt (for it
'is no more) I humbly lay my ſelf here at thy
'Altar; and preſent thee with all I have. I
'Sacrifice Soul and Body, without any re-
'ſerves, to thy holy will and pleaſure: though
'I muſt be beholden to thy great love, and not
'my own, to procure acceptance for me. I
'know how vile and unworthy I am, that
'thou ſhouldſt have any reſpect to my oblati-
'on. All that I can ſay, is, that I offer my
'ſelf for this end, that I may be made better:
'and ſo have every day more and more to re-
'turn unto thee.

7. For that purpoſe, ingage your ſelves in a Covenant to him, that you will never rob him any more of that, which you have ſo ſolemnly offered to him. 'I look, O Lord, (may you 'ſay) upon my ſelf, as an holy and devoted 'thing.

'thing. I have conſecrated my ſelf to thy ſervice, 'and ſo I will ever remain. Never will I be ſo 'ſacrilegious as to employ my ſelf to any other 'uſes, but only thine. Thou haſt been pleaſed 'to make me thy Temple: and therefore I will 'not willingly ſuffer thy holy place to be de-'filed. I am ſealed to thy ſelf, and have thy mark 'upon me. I will never conſent my ſoul ſhould 'be broken up by any temptation, and ſtoln 'away from thee. I promiſe thee my faithful 'obedience. I bind my ſelf by theſe preſents in 'a firm and everlaſting tye of duty to thee.

1 Cor. 6. 20. '*I am not my own: but bought 'with a price. Therefore will I 'glorifie God in my body and 'in my ſpirit*, which are God's. *I will love the 'Lord my God with all my mind, and with all my 'heart, and with all my ſoul, and all my ſtrength. 'And my Neighbour as my ſelf.* And then,

8. Humbly beg leave of him, that you may believe in his Name for the remiſſion of ſin. Continue to ſay to him: 'Since thou haſt ſo 'gratiouſly died for me; ſince thou haſt invi-'ted me hither to repreſent thy death and ſuf-'ferings to me, and aſſure me of thy love; 'ſince thou haſt bidden me to commemorate it 'at this holy Feaſt; be not angry if I call thee '*my Lord and God*. Suffer me to claim an inte-'reſt in the Merits of thy pretious Blood, 'which was ſhed to be a propitiation for the 'ſins of the whole world. Look on me, O 'thou that ſitteſt at the right hand of God,

'with

'with the favour thou beareſt to thy people. 'Join thy powerful interceſſion with my hum-'ble ſuits to the Father of mercies, that for thy 'ſake I may be accepted with him. I believe '*thou appeareſt in the preſence of God for us:* and, 'as we ſhew forth thy Sacrifice of thy ſelf here 'on earth, preſenteſt it in the moſt high and 'holy place, before the Mercy-ſeat. Bleſs 'me, O Lord, from that Throne of thy Glory: 'and raiſe up ſuch a holy hope in thee; as if I 'heard that voice ſounding from thence, *I am* '*thy Salvation.* And here,

9. Beg of him his mighty Grace to confirm you in your reſolution: that ſo you may alway 'maintain in your Soul this hope of his pardon-'ing Love. 'Since thou, O Lord, (may you 'ſay to him) art ſo forward to do us good, 'to beſtow thy bleſſings unasked, to die for us 'when we deſired it not, to inſtitute this 'Feaſt which we never expected, to ſend thy 'Miniſters to call us to it; let me take the 'boldneſs now to ask ſomething of thee. O do 'not deny me the continuance of thine Al-'mighty grace. Take not thy holy ſpirit from 'me: but let it be my conſtant Companion, 'my Guide, my Helper, my Comforter for e-'ver. Is it not the purchaſe of thy blood? Is 'it not thy own promiſe? Haſt thou not re-'ceived it of the Father? And art thou not poſ-'ſeſſed of it, and of glory and power to beſtow 'it on us? Thou thy ſelf haſt told 'us that it *ſhall be given to thoſe* Luke 11. 'that

'*that ask it*: and that *becauſe thou*
Joh. 14. 19. '*liveſt, we ſhall live alſo.* O do
'not loſe what thou haſt done
'already, for want of doing
Pſ. 138. 8. 'ſomething more. *Perfect that*
'*which concerneth me*: *& forſake*
'*not the work of thy own hands.*
119.117. '*Hold me up and I ſhall be ſafe:*
'*and I will have reſpect to thy ſta-*
133. '*tutes continually. Order my ſteps*
'*in thy word: and let not any ini-*
58. '*quity have dominion over me. I*
'*entreat thy favour with my whole*
'*heart*; *be merciful unto me ac-*
'*cording to thy word.*

10. Now becauſe there muſt alway be ſome mirth and joy at a Feaſt: conclude all in praiſes to our Lord, and rejoice in his holy name. As he ſaid to his Diſciples when he waſhed their feet (*Joh.* 13.12.) ſo think you hear him ſpeaking to you now, *Know you what I have done to you*? Are you ſenſible what grace it is that I have beſtowed on you? Do you know what I did for you upon the Croſs; and what I have done unto you at my Table? 'O, dear Lord, that a man could 'but underſtand and conceive what thou haſt 'done for us! It would melt and diſſolve our 'hearts: and make them burſt out into the 'higheſt expreſſions of joy and gladneſs. All 'that is within us would be rouſed up to bleſs 'thy holy Name. We ſhould be fill'd with

'triumph

'triumph and exultation of ſpirit in thy love:
'and the very farthermoſt parts of our ſoul
'would feel, that it is a moſt bleſſed thing to
'be thy ſervants. All the Muſick, and Songs,
'and Melody that the Feaſts of ſenſual men are
'attended withal, are not worthy to be named
'with the joys of thoſe that ſing continually and
ſay, *Bleſſed be the Lord our God for ever: bleſſed be thy glorious Name,* Neh.9.5,&c.
which is exalted above all bleſſing and praiſe. Thou, even thou, art Lord alone, thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt, the Earth and all things that are therein, the Seas and all that is in them; & thou preſerveſt all, and the Hoſt of Heaven worſhippeth thee. Thou art the Lord, the God and Eph. 1.4.
Father of Jeſus Chriſt: who haſt choſen 1 Pet.1.21.
us in him before the foundation of the world; & redeemed us by his Blood; raiſed him from the dead, and given him glory, that our faith and hope might be in thee our God. Thine O bleſſed Jeſus, is the greatneſs, and the power, and 1 Ch.29.11.
the glory, & the victory, and the majeſty; for all that is in the Heaven and in the Earth is thine; thine is the Kingdom, O Lord, & thou art exalted as head above all. In thy hand is power and might, and in thy hand it is to make great, & to give ſtrength to all. Now therefore, our God, we thank thee, and praiſe thy glorious Name.
We will bleſs the Lord from this Pſ. 115.ult.
time forth, and for evermore.
Yea, bleſs the Lord ye his Angels that excel in ſtrength, that do his Commandments, hearkning to

the voice of his Word. Bleſs ye the Lord, all ye his Hoſts, ye Miniſters of his that do his pleaſure. Bleſs the Lord, all his works in all places of his dominion: bleſs the Lord, O my Soul.

Thus if we did converſe with him; and ſuch holy communication did heartily paſs between us: it would be ſo pleaſant and delightful, that we ſhould cry out with the Jews in another caſe (*Joh.*6.34.) *Lord, evermore give us this Bread.* We ſhould long for ſuch another repaſt; and be deſirous every day to wait on him at his Table. At leaſt, we ſhould greedily embrace the next invitation that he gives us to come unto it. And becauſe we cannot every day do this in remembrance of him; we ſhould ſecretly retire unto him in our own heart, as into his holy Temple: and there call to mind what he hath done unto us, commemorate his love, maintain our acquaintance, preſerve our friendſhip, and renew to him our vows: that by all theſe ways we may prepare our ſelves for his fellowſhip and ſociety in the eternal world.

It may happen indeed that there may be but a few Communicants at the Table of the Lord: and ſo you may not have time there to do all this. In which caſe, you may uſe only ſome part of it; or thus in brief open your heart to him, when you ſee how he declares his love to you.

Adored

Adored be thy condeſcending love, O merciful Saviour, to thine unworthy ſervant, who bluſhes to lift up his eyes towards thee, even when thou inviteſt me unto thee. For, beſides my other guiltineſs, this moſt gratious repreſentation which now thou makeſt of thy ſelf to me, doth but little move my dull & heavy affections to love and rejoice in thee. I am heartily aſhamed of my ſelf: only I deſire and reſolve to become better. And here I proſtrate my ſelf before thee, as an humble worſhipper of thee; preſenting thee with a poor oblation of my ſoul and body, which I dedicate again with the moſt dutiful affection I am able to excite, unto thee. Do thou, O Lord, excite a greater; that when I ſhall appear before thee again, I may preſent thee with a ſoul more pure, humble, meek, merciful, and improved in all other fruits of thy holy Spirit. In thy mercies alone are all my hopes. For as the Heaven is high above the Earth, ſo great is thy mercy towards them that fear thee. As far as the Eaſt is from the Weſt: ſo far haſt thou removed our tranſgreſſions from us. O be merciful unto me, be merciful unto me; for my ſoul truſteth in thee. Look thou upon me, and be merciful unto me as thou uſeſt to do to thoſe that love thy name. Thou art my portion, O Lord; I have ſaid, that I would keep thy Word. Let thine hand help me; for I have choſen thy Precepts. Strengthen me with might by thy Spirit in the inner man; that denying all ungodlineſs and worldly

Pſ. 103. 11, 12.

51. 7.

119. 132.

v. 57.

v. 173.

Eph. 3. 16.

Tit. 2. 12.

luſts,

luſts, I may live ſoberly, righteouſly and godly in this preſent world: Looking for that bleſſed hope, and the glorious appearing of the great God, and thee our Saviour Jeſus Chriſt. Now unto

Jude 24,25 *him that is able to keep me from falling, and to preſent me faultleſs before the preſence of his glory with exceeding joy; to the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, both now and ever,* Amen.

But when there is time to do the whole, you will not ſpend it, I hope, in any thing elſe but ſuch Meditations as theſe. Which that they may be diſpoſed in ſuch order as every one of them may come in its ſeaſon, you may make uſe of in this manner. Think you hear our Saviour ſpeaking to you by the Bread and the Wine; when you ſee the one broken, and the other poured out. Then you may immediately imploy your thoughts in the *four* firſt (together with the *ſecond* Meditation ſet down in the ſecond part) while the Miniſter is communicating himſelf and others with him. The 5. and 6. will be ſeaſonable after you have received the Bread; and the 7. and 8. after the Cup: together with thoſe mentioned before in the ſame place. And the two laſt in like manner, after you have withdrawn your ſelf from the holy Table; or before, according as you can find room for them. And if your ſpirit be not able to hold out in ſo many thoughts, and expreſſions of the inward ſenſe and affection of your heart; you may ſingle out

out thoſe, which you find to give you the moſt lively touch, and lift up your heart higheſt toward the Lord. And at ſome opportunity, the reſt perhaps may be as acceptable, or more welcome Meditations: nay, you may feel your ſoul enlarged, and run out in more pious thoughts and affections, than I can ſuggeſt or excite by all that I am able to ſay on this ſubject. But I deſire you never to omit one Meditation, when you behold the reſt of the company receiving; which is, that all thoſe, and the whole Church, who partake of this holy Communion, are your Brethren. To whom you muſt ſtir up (as I directed you before) the moſt fervent charity, and the readieſt diſpoſition to relieve, counſel, aſſiſt, comfort or admoniſh them; as there ſhall be occaſion: and with whom you muſt reſolve to live in the ſtricteſt unity and peace, as thoſe who are Members of the very ſame Body. When you think therefore that our Lord tells you, there is nothing he deſires of you, but that you would *continue in his Love and friendſhip by keeping his Commandments*, (as he ſaid to his Diſciples, *Joh.*15.9.10,*&c.*) remember that he adds preſently, *This is my Commandment, that you love one another as I have loved you*, v.12. which he repeats again, v.17. *Theſe things I command you, that ye love one another*. And ſo, take them all into your heart, with as much affection; as if the embracing each other in our arms, and giving the holy kiſs of charity, were ſtill in uſe among us. And let the memory of Chriſt's death for

his Enemies, and of this divine Feaſt, together with him and your Brethren; ever kill all your enmities, extinguiſh your anger, compoſe your differences, ſweeten the harſhneſs of your ſpirits, *&c.* and make you live together as loving Friends, that hope to live in endleſs love and immortaal joys in the higheſt Heavens. Of which you may alſo look upon this Feaſt, as an earneſt; and begin thoſe joys in ſuch thoughts as theſe, at the holy Communion: that, one day you ſhall keep an eternal Feaſt with our Saviour, in the happy company of the Saints and Angels; who will all join in the chearful praiſes of the *bleſſed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath ſeen, nor can ſee: to whom be honour and power everlaſting.* Amen.

1 Tim. 6. 15, 16.

PART

PART IV.

Containing ſeveral other Meditations together with Prayers ſuitable to this Action.

BY this time, I hope, you ſee, that *it is good for you to draw near to God*, at his holy Table: if you have any deſire to be good Chriſtians, or any ſavour of ſpiritual pleaſures. You muſt wholly caſt away all remembrance of your duty, and be loſt to all rational ſatisfaction: or elſe be ſtrongly inclined (conſidering what hath been ſaid) to take the pains to prepare your ſelves, or rather to keep your ſelves in a conſtant preparation, for frequent communion ther with our bleſſed Saviour. An innocent, holy, and uſeful life cannot but commend it ſelf to you, if it be but on this ſcore, that you may be entertained with ſuch a comfort, as to know the love of God in Chriſt to you; and be fit to be feaſted continually with ſuch delightful pledges of it. How is it poſſible for any conſiderate perſons to deſpiſe or neglect ſuch means of their contentment? The Table of the Lord, methinks, ſhould be more acceptable to them than a Stage; and they ſhould run more greedily to this Divine Feaſt than they do to the Theatres: he ſhould have more Gueſts and a greater croud to attend upon him, than thoſe ſo much frequented places. For

what do they ſee repreſented there, but ſome of the follies of Mankind; the Paſſions and misfortunes of a miſerable Lover; the wiles and ſubtile contrivances of ſome ingenious perſon; or ſuch like things, ſome of which never were? But here is repreſented the great wiſedom of Almighty God; the manifold wiſedom of our Creator, into which the Angels deſired to look, and of which they are gladſome ſpectators: The incomparable kindneſs of our bleſſed Saviour; that ardent love which offered him up to God upon the Croſs, and which he ſtill continues now that he is in the Heavens; as we ſee by theſe remembrances which he hath left us of it: The rare method of our Salvation: the wonderful way which Heaven hath contrived to bring loſt Souls again thither: the glorious conqueſt which the Saviour of the world hath made over Sin, the Grave and Hell: All which we here behold his Captives, and our ſelves the prize which he deſires to win by all his labours. Do not Men then extremely betray their infidelity; is it not plain that Chriſtian piety lies languiſhing and dying when ſuch numbers will ſpend a great deal of time to prepare and dreſs themſelves to be ſeen in the Theatre, and we cannot prevail, in ſome places, with any conſiderable company to meet us at this glorious repreſentation, which we make at the Table of the Lord? They that will be at the pains to go to the former every day, content themſelves, nay think it a great trouble, to put their

their ſouls in a poſture to come to this holy place once in a whole year. And God knows how many there are, that will not put themſelves to that pains neither: who rarely appear before God at this holy Solemnity, and whoſe faces are ſcarce ever ſeen in the preſence of our Saviour. O ſhameful ingratitude! which you that read theſe things, if you are Believers, can never endure, I ſhould think, to be guilty of. If you give any credit to this hiſtory of the love of God in Chriſt Jeſus, recorded in the Goſpel, you will ſpend ſome time ſure to diſpoſe your ſelves to make frequent acknowledgments to him, by receiving theſe holy myſteries. You will be aſhamed that ſo much time ſhould be conſumed in trimming up your ſelves to ſee, and to be ſeen in other places; and little or none that you may come before God, and behold the great things that he hath done for your Souls. For the love of God conſider, at what charge he hath furniſhed this Table for you: how often he hath invited you to it: how deſirous he is that you would ſhew him ſo much love, as not to refuſe him your company there. Think how ill he muſt needs take it, if you will not accept of his ſingular kindneſs; nay, that you your ſelves will not be pleaſed, when you reflect and conſider, of how much joy you have deprived your ſouls, by denying him ſo much of your duty. For there is no compare between all the jollities in the world, and this one ſingle pleaſure; of giving hearty thanks to God,

for his unſpeakable mercy to us in Chriſt Jeſus. Do but come, and ſee. Satisfie your ſelves by waiting on him at his Table, with ſuch thoughts as become his preſence. If you have the leaſt ſpark of goodneſs; you will find it ſhine, and glow, and ſpread it ſelf to your infinite joy and contentment of heart. Among all the various degrees and conditions of Chriſtian People there will none be found that come hither, with ſincere affection to do this in remembrance of our Saviour, but may go away rejoicing, loaded with many divine benefits.

For we may apply to this heavenly nouriſhment what the Jews ſay of their *Manna*, ſent down by God from Heaven to them; which contained in it (as their tradition affirms) all the taſtes that any Man deſired and longed for: it being ſo ſuited to every palate and conſtitution, that none could fail to be both fed and pleaſed; though they were of never ſo different tempers. This is not only a common ſtory in the Books of the later Hebrew Doctors, but we meet with it in one of the Apocryphal writings, which is very ancient; *Thou feddeſt thine own people with Angels food*, (ſaith the Author of the Book of *Wiſedom*, ch. 16. 20, 21.) *and didſt ſend them from Heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taſte. For thy ſuſtenance declared thy ſweetneſs to thy children, and ſerving to the appetite of the eater, tempered it ſelf to every man's liking.* And in the great Comment upon *Exodus* they endeavour to prove it thus. It

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is ſaid, *Exod.* 16. 4. 'Behold, *I rain bread from* 'Heaven for you, and *v.* 31. *the taſte of it was like* 'wafers made with honey, and *Num.* 11. 8. *the taſte* 'of it was as the taſte of freſh oil. How can all 'theſe agree, that it ſhould be like Bread, 'and like Honey, and like Oil? The an- 'ſwer is, the young Men taſted in it Bread, 'the old men Honey, and the infants Oil. Accommodate this now to that divine Food which our Saviour hath ordered to be prepared for us, and you will find it true; that he hath *declared therein his ſweetneſs to his children*, by making it ſuitable to every complexion of mind, and temper of ſpirit: who may meet with what is agreeable to their wants, and will give content to their deſires. The infant Chriſtians are hereby marvellouſly cheriſhed and encouraged: it pours on them the oil of joy and gladneſs, and ſets them forward in the ways of God by the ſweetneſs of its pleaſures. It gives ſtrength and power to the young men, and is the Bread of life unto them: that they may *overcome the wicked one*, (as S. *John* writes to them, 1. 2. 14.) and never yield to the temptations of the World, the Fleſh and the Devil. And to the Fathers or more aged Chriſtians, to thoſe who have had long experience of the ſervice of God, it gives a ſingular reliſh alſo: and makes them ſay, that his Commandments are ſweeter than the Honey and the Honey-comb; and that in keeping of them there is great reward. Their hopes of immortal bliſs are hereby exceedingly advan-

ceed, and they receive the fore-taſtes of it; as the *Iſraelites* did of the Land flowing with Milk and Honey. For therefore, the Hebrews ſay well, the Manna had the taſte of Honey, that it might be a repreſentation and earneſt of that pleaſant Country to which they were going, and which was ſo deſcribed by *Moſes* to them. Young and old, weak and ſtrong, if they do but in ſuch a manner, as hath been now directed, *feed on Chriſt in their hearts with thanksgiving*, (as the Miniſter of this Sacrament exhorts them) will feel all the graces of God's holy Spirit plentifully nouriſhed and increaſed in them, to their great ſatisfaction. Their Faith, their Hope, their Charity, both their love to God and to their Brethren; will all be raiſed to an higher pitch. From every one of which, it would be eaſie to ſhew, there muſt needs flow abundance of divine joy, and the laſt of them will be an eternal ſpring of pleaſure. If a man had only an aſſured confidence wrought in him, that almighty Wiſedom and Goodneſs will take a fatherly care of him, and provide for him as long as he lives; what a ſatisfaction would it give to his heart? in what peace, freedom and contentment would he enjoy himſelf? Now no man can underſtand what he doth at this holy Communion, and doubt of this. If God hath given us his Son, as here we profeſs to believe; we may well conclude, *how ſhall he not with him give us all things?* If he give us this holy Bread, the Bread of life; will he not give us the common bread of every Day? will he invite

vite us to ſuch a rich, ſuch an heavenly Feaſt, and not beſtow on us our ordinary food? Will not he that at ſo vaſt a price hath provided for us this ſpiritual chear, give us that which is ſo cheap, that every Raven, every Crow and Cormorant hath plenty of it? I can never queſtion this, will every pious ſoul ſay. I will never in the leaſt diſtruſt his tender care and providence more. Our heavenly Father knows that we have need of all theſe things, and will not deny them to us.

By this you may judge how much ſtrength and life every other part of divine Faith may derive from hence: and with what joys likewiſe the hearts of true Believers offer up themſelves in love to God; and wait for the conſummation of his love at his ſecond coming, when they ſhall ſee him as he is.

But it is not the buſineſs of this Treatiſe to demonſtrate theſe things, which you may find done in other Books. I only conclude from hence, that this is a great reaſon why many that have ſome good deſires, ſome good purpoſes at certain ſeaſons; yea, begin to do well; remain ſo weak and feeble, ſo languiſhing and dull in their devotion, nay, grow cold and indifferent again: becauſe they do not come to this holy Feaſt, that they may cheriſh, encourage and confirm what God hath wrought in their hearts. They are eaſily overcome and drawn away by the flatteries and violent temptations from abroad; and ſo bring a reproach upon the ways of God, breed an ill

opinion of them in themſelves and others, perſuade themſelves they cannot do better, but that there is a neceſſity of ſinning: becauſe they will not uſe the means which God hath appointed for the ſtrengthning their inward ſenſe of ſpiritual things; or becauſe they will not frequently uſe them, when they are invited and have opportunity to come to the Table of the Lord. This would mightily quicken and enliven; it would bind and tie them faſt to their duty; it would make it a pleaſure to them to do the will of God; it would engage the Power from above to come to their aſſiſtence: and being full of faith and love, no temptation in the world would be able to enter when it made its aſſaults. The Devil himſelf would flee away from them: according to that of S. *James* and S. *Peter*,

James 4. 7. *Reſiſt the Devil, and he will flee away from you.*
1 Pet. 5. 9. *Whom reſiſt ſtedfaſt in the Faith.*

And here I might repreſent the ſordidneſs of thoſe ſouls that perfectly imitate the ſtupid *Iſraelites*; who preferred the Onions, the Garlick and the Cucumbers, before the heavenly Manna; even after they had taſted of it. That had rather, I mean, enjoy the delights of ſenſe, than theſe ſpiritual pleaſures: and after they have been at this Feaſt, call it (as they did Manna) *light bread*; a thing which hath no ſolid ſatisfaction in it. Which can be imputed to nothing elſe, but a careleſs, negligent and ſuperficial

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uſe of this holy nouriſhment. They do not excite their appetite and ſtir up their deſire; they do not employ their Faith, and raiſe their hearts to a due eſteem of the divine benefits; or having taſted how gratious the Lord is, they do not often reflect upon his goodneſs and remind themſelves of their promiſes and their hopes. For otherwiſe they would increaſe in knowledge and judgment, and grow ſtrong in the grace of the Lord Jeſus, and be furniſhed to every good word and work. They do with this as S. *James* ſaith many do with the Goſpel: who *like a man that beholds his natural face in a glaſs*, and taking but a ſhort glance of himſelf, *goes away and ſtraightway forgets what manner of man he was.* Whereas if he would not only *look into the perfect Law of liberty, but continue* to look *therein*; being not a *forgetful hearer, but a doer of the work:* he would *be bleſſed in his deed*, Jam. 1. 23, &c.

It is the deſign therefore of this laſt part of my Diſcourſe, to furniſh you with ſome apt matter for your Meditation, and with ſuitable Prayers: whereby you may both quicken your ſelves in your private Cloſets when you are preparing to go to the Table of the Lord; and likewiſe preſerve alive thoſe godly affections and reſolutions which are excited there, after you are come home again. That ſo by continuing to look upon what you have done, and what your Saviour hath done unto you; and beholding, as in a clear Mirrour, the great love

love of God in Chriſt Jeſus, and your great obligations to him; you may never forget him, nor the duty you owe him, but be bleſſed in a faithful obſervance of both.

And that no Man may have the excuſe which the wanton *Iſraelites* pretended, who were cloyed with the ſame thing, repeated over and over again; I have taken the pains to compoſe variety of Meditations and Prayers (ſome longer, ſome ſhorter) for every Month in the year, and the principal Feſtivals in remembrance of our Saviour. Which you may either make uſe of, if your infirmity require it: or elſe ſtick conſtantly to ſuch as you like beſt, and find moſt apt to move your hearts. No man's thoughts are always alike, neither his that writes, nor his that reads; and therefore ſometimes one may be moſt agreeable to you, ſometimes another: but there will be no time, I hope, wherein you may not be able, among them all, to fit your ſelf with a Meditation and a Prayer, that may ſtir up and further your devotion towards God. And he that will be at ſo much pains with himſelf, as to follow ſome ſuch method as this, will never be able to ſay hereafter, as too many wretched ſouls have done; that they have frequented this holy Sacrament, but were never the better for it.

January.

Meditation before the Sacrament.

CONſider with your ſelf, ſome time before you intend to communicate, that you are invited to come, not only into the preſence but unto the Table of God: to be one of the Gueſts of the Lord of the whole World. What a grace, what an honour is this? Shall any buſineſs, any pleaſure on Earth put by the thoughts of it? It is impoſſible, if you remember what the great God is who calls you to him; and that he ſets the Body of his Son before you upon your Table; and that your Cup is filled with his Blood; that the Angels think it not below them to wait on you and miniſter to you; and the divine Spirit will be ready to breath upon you; and fill you with ſuch holy love, that you ſhall ſend up your ſoul in joyful hymns of Praiſe and Thanks to God our Saviour. With what admiration ſhould you receive the news of this invitation? With what reverence ought you to approach him? With what forwardneſs of love; with what gladneſs of heart

ſhould

ſhould you go to meet our bleſſed Lord? Was there ever any kindneſs (ſhould you think with your ſelves) like unto that of his? Did there ever ſuch a Furnace of Love (if I may ſo repreſent it) burn in any heart? could he do more than die the bloody and ſhameful death of the Croſs for to ſave ſinners? How is it poſſible that the remembrance of this tender love and compaſſion ſhould ever die? or that any heart ſhould freeze over ſuch a fire? Unleſs we be wilfully careleſs, I ſee that he will have our love: he will not ſuffer any thing to rob him of the purchaſe of his Blood. For leſt we ſhould prove ſo ungrateful, as to let him ſlip out of our mind, he hath left himſelf ſtill among us in ſenſible ſigns and repreſentations. By theſe he ſhews us his bloody Death and Paſſion: he makes himſelf preſent to our faith: and we may ſee that he is deſirous to do more than die for us; having contrived a way to live for ever in us, and be firmly united to us.

What manner of Love is this that Heaven hath manifeſted unto us? Who can refrain from tears of grief and ſorrow to think of his own ingratitude; and from tears of joy to think of the wonderful kindneſs of the Lord? Can you look on him who was pierced for our ſins, and not lament and mourn? Can you ſee his bleeding Wounds and not be troubled? No pious heart can be ſo hard.

And

And yet when you conſider that by thoſe ſtripes you are healed; and that he hath waſhed us from our ſins in his blood; that faithful Soul's may take Sanctuary in his Wounds, and be ſecure and ſafe: you cannot chuſe but rejoyce in the Lord, and be glad in his Salvation.

Call to your ſoul then, and bid it awaken in it ſelf the livelieſt thoughts of him, and the devouteſt affections to him. Call to it, to put it ſelf in tune, to ſtring (as I may ſo ſpeak) the inſtruments of joy and praiſe; and ſtir up all the graces of the holy Spirit: That ſo you may go with a deep humility; a godly ſorrow; a perfect hatred of all ſin, both of the Fleſh and of the Spirit; a ſtrong reſolution againſt them; with a lowly faith; and in the heights of love; with enlarged deſires, and great longings to this holy Feaſt. Ask your Soul, what doſt thou think of? what doſt thou love? what doſt thou long for? with what intentions art thou going to the Lord's Table? Are the Treaſures of Chriſtian wiſdom and knowledge more in thine account than thouſands of Gold and Silver? Doſt thou heartily believe the holy Goſpel of Chriſt Jeſus; and love him and his Religion in ſincerity? Is all ſin already bleeding to death in thee, and hadſt thou rather die than willingly offend thy Saviour that died for thee? Art thou going to hang all remaining affection to them upon his Croſs; that there they

they may be perfectly crucified, and never taken down till by continued Meditation on it, they be quite dead? Reſolve then to go and tell him as much: to declare and ſhew to him that this is the ſenſe of thine heart. Only ask thy ſelf again; what appetite doſt thou feel in thee? Art thou going as a thirſty man to his drink; or a hungry man to his food; or a Bride to the marriage of a choſen Soul, dearer than all the world beſide? Or doſt thou feel ſomething like theſe things in thine heart? What is it that thou hungreſt and thirſteſt after? Is it the taſtes of the love of God? Is it his divine Grace and holy Spirit? Doſt thou long to be more like him, and made partaker of his divine Nature? Art thou going to make a new reſignation of thy ſelf to him, to be made one Spirit with him, never any more to depart from him? Then think how the Bridegroom will welcome thee? how our Saviour, I mean, will declare and ſet forth his love to thee; and give thee aſſurances that his mercy endureth for ever; and bid thee rejoice and be exceeding glad in what he hath done already, and in the hopes thou haſt of what he will do hereafter.

And here you may call to mind how the Word was made fleſh, and dwelt among us: how he manifeſted forth his glory by his wonderful works: how he taught us the way to eternal life; and at laſt was betrayed and delivered into the hands of ſinful men, and was

crucified and died for us: with all the reſt that concerns the knowledge of Chriſt. That ſo you may have it more ready in your thoughts, when you come to his Table; to do this in commemoration of him.

In this manner alſo you may bewail the ſins of your former life: ſue for a pardon of what is paſt; and beſeech the grace of his holy Spirit, to aſſiſt your reſolution of well-doing for the time to come.

The Prayer ſome time before.

O Eternal and moſt bleſſed God, the Fountain of being and bliſs; infinite in perfection; and highly exalted above all our words or thoughts. I am aſtoniſhed at the thoughts of the brightneſs of thy glory: and juſtly afraid to preſent my ſelf before ſo great and holy a Majeſty. Even that abundant grace which invites me to thee, abaſhes me too; when I reflect upon my ſhameful ingratitude to ſuch undeſerved love. It becomes me to lie down in dejection of Spirit and mournful ſilence; rather than confidently to lift up mine eyes towards Heaven to ſpeak unto thee. But ſince thou art ſo rich in Mercy, as to require repenting ſinners to draw nigh to the Throne of Grace; I proſtrate my ſelf in the humbleſt reverence before the ſearcher of all hearts. Not to excuſe, thou knoweſt, but to aggravate my faults; to acknowledge the juſtice and equity of thy Laws; to condemn my ſelf for oppoſing thy Sovereign Authority; and to vow to thee the moſt ſincere and hearty

ty obedience for the reſt of my Life.

I have done ſo much evil, and ſo little good; been ſo eager in the purſuit of the things of this World, and ſo cold and unconcerned many times about thoſe of Eternity; ſo unmindful of my promiſes, unthankful for thy benefits, and unfruitful in the knowledge of the Lord Jeſus: that it is a wonder of thy patience, that I am ſtill alive, and not cut down like a barren tree that cumbers the ground. For ever adored be thy ſparing mercy, which hath born ſo long with an unprofitable ſervant: who hath ſo many ways offended in thought, word and deed againſt thy Divine Majeſty---* I have not given thee that honour, worſhip and ſervice, which I owe to my Almighty Creator: nor laid to heart, as I ought, thine infinite love in Chriſt my Redeemer; nor duly followed the godly motions of thy holy Spirit; which thou haſt ſent to renew and ſanctifie my affections, and draw me to thine obedience. I have not lived according to the faith which I continually confeſs: But behaved my

* *Here reckon up thoſe particular ſins you are conſcious of.*

my ſelf too oft as if I dreaded not the threatnings, and valued not the promiſes of my Lord Chriſt: as if I feared not his vengeance, nor cared for his glorious rewards; and as if he would not come to judge the world, and render to all men according to their works.

The ſtupid inſenſibleneſs of mine heart, even now that I remember theſe things, brings new accuſations againſt me. It teſtifies that I know not, as I ought, the terrour of the Lord: but am apt raſhly to mention thy Name, without an awful and conſiderate regard to thy infinite Greatneſs, Power and Holineſs before which I approach. I am no more worthy to be called thy ſervant; much leſs to preſent thee with any offering; or receive the leaſt of thy bleſſings. Nothing but ſhame and confuſion of face belong to me: and it is only of thy tender mercy that I am not lamenting thoſe follies in weeping, wailing and gnaſhing of teeth; which I ſpeak of now with ſo little grief and bitterneſs of Spirit. Mercy, mercy; ſtill more mercy, good Lord, I moſt humbly beſeech thee. O that a greater fear and dread of thee may now fall down

mighti-

mightily upon me, and overſpread me! O that I may feel ſuch a ſtrong ſenſe of thine incomprehenſible Majeſty preſſing upon my heart, that may bear down all other thoughts, and ſink me low, and make me abhor my ſelf in thy ſight! I know the Sacrifices of the Lord are a broken Spirit: a broken and a contrite Heart, O God, thou wilt not deſpiſe. And Jeſus hath alſo offered himſelf a Sacrifice for us, in whom thou haſt declared that thou art well pleaſed. For Jeſus his ſake diſpoſe me now to offer unto thee that acceptable Sacrifice. And give me grace ever to fear thee, and to walk humbly with thee; to preſerve a tender ſenſe of my duty towards thee, and conſcientiouſly to obey thee, that ſo, by virtue of his Sacrifice of himſelf, all my ſins may be done away and remembred no more. Bleſſed be God, that I have any hope of that great mercy. Bleſſed be God, who by him hath given us everlaſting conſolation and good hope through his grace. By him I will offer up to thee continually the ſacrifice of praiſe, giving thanks to thy Name. Yea, the mercies of thee my God move me, to preſent my body a living Sacrifice, holy, acceptable

table unto thee, which is my reaſonable ſervice. I dedicate my ſelf abſolutely to thy obedience. I vow that I will never willingly depart from thy Precepts. Aſſiſt and ſtrengthen me mercifully with thy grace, that I may perform my vows; and never be ſo unreaſonable as to return to thoſe ſins, which are the burthen of my heart, and grieve thy holy Spirit: which rent the fleſh and ſhed the blood of the Lord Jeſus; and which I have ſo often and ſo ſolemnly proteſted againſt.

And now that I am going to thine holy Table, to commemorate the Sacrifice of my Saviour; to give thee farther teſtimonies of my love to thee, and receive new tokens of thy love to me: O Lord, vouchſafe to make thy ſelf powerfully preſent to my mind. Repreſent thy ſelf and thy Son Jeſus ſo lively to my thoughts, in all thy Wiſdom, Power, Goodneſs, Holineſs and Truth; that I may never forget thee any more: but moſt ſeriouſly reverence thee; and love thee, and rejoice in thee, and truſt thee and obey thee, all the days of my life. Imprint the very Image of thy Son upon me:

me: that I may carry him ever in mine heart, and have his life and death continually before mine eyes; and in all things conform my ſelf to his will, and faſhion my ſelf after his holy example. Come, Lord Jeſus, and poſſeſs thy ſelf of my whole man. Purifie me from all remaining filthineſs, either of the fleſh or of the ſpirit. Bring in all thy heavenly graces along with thee into my ſoul. And be my perpetual defence, by giving me a fuller communication of thy holy Spirit, and more mighty aids to do my duty towards thee and towards all men.

And for that end, compoſe mine unſetled thoughts, before I approach to receive the holy myſteries. That I may attend thee with a full and clear conception of their meaning; with an actual belief of thy whole Goſpel; with moſt ſenſible love to thee, and deſire to be more like thee; with thy high praiſes in my mouth, and joy unſpeakable in mine heart. May I preſume, moſt gratious Father, to ask ſuch taſts and reliſhes of thy wondrous love, that I may never be able to delight in any thing ſo much as in the remembrance of it. But mine eyes may be ever towards

towards the Lord; and I may hunger and thirſt perpetually after thy righteouſneſs, till I am perfectly made partaker of thy divine Nature, and rendred meet to be tranſlated to that high and holy place, where I ſhall ſee thee, (not as now in myſterious repreſentations, but) openly, and face to face. Amen, Lord Jeſus: who art able to ſave to the uttermoſt all them that come to God by thee. In thy moſt bleſſed Name and words I continue my humble prayers. *Our Father*, &c.

A Me-

A Meditation after the Sacrament.

WHen you come home, or ſome time after, ask your ſoul, what wenteſt thou out to ſee? where haſt thou been? and what haſt thou been doing? Bid it never forget, that thou haſt been with the Lord of life; and that before God, Angels and Men thou haſt acknowledged him, and devoted thy ſelf to his obedience. That he hath vouchſafed to repreſent unto thee his marvellous love, the pains he hath taken for thy ſalvation, and the great deſire he hath to ſee thee with him in immortal glory. Of which he hath given thee ſuch earneſts and pledges, by making thee partaker of his Body and Blood; that thou mayſt ſay of that place where he was pleaſed to meet thee; *This is no other than the gate of Heaven,* I have been in the porch of his dwelling place, and begun to enter into the joy of my Lord. [*Here you may read over again that which I ſaid our Lord might be conceived to ſpeak unto you there: and then go on and ſay*] How ſhall I eſcape, if I ſhould neglect ſuch great Salvation! God forbid that I ſhould receive this grace in vain. *As I have received Chriſt Jeſus the Lord, ſo will I walk in him.* I will endeavour to keep my ſelf holy and unblameable before him in love; and to have my converſation as becomes the Goſpel. Coloſſ. 2. 6.

There are no joys like to the joys of God. No pleaſures comparable to thoſe of Chriſtian piety. All his Commandments are ſweeter than the Honey and the Honey-comb; and in keeping of them there is great reward. Shall I ceaſe then to delight my ſelf in the Lord, and to do good? Shall I leave off to do the reſt of his will, now that I have done this in remembrance of my Saviour? Shall I go away from him, now that I am gone from the place where his honour dwelleth? Alas! whither ſhall I go? *Thou, Lord*

John 6. 68. *haſt the words of eternal life.*

Thou art the Author of eternal

Heb. 5. 9. *Salvation to all them that obey thee. I will go in the ſtrength of the Lord God: I will make men-*

Pſal. 71. 16. *tion of thy goodneſs, even of thine only. As I have received how I*

1 Theſ. 4. 1. *ought to walk and pleaſe God, ſo I will abound more and more. I will*

Epheſ. 4. 15, 24. *grow up into him in all things, who is the head*; till I perfectly reſemble him in righteouſneſs and holineſs of truth.

Here you may meditate upon all the parts of his holy life, and the complete example he hath ſet us of all Divine vertues: more eſpecially thoſe which ſhone at his death. And, as I have known ſome do, you may ſingle out one or two, for your daily meditation all this Month: that you may bring your ſelf to an habitual

bitual imitation of him [ſuppoſe in his great HUMILITY] *and tread in his ſteps who did no ſin, neither was guile found in his mouth,* ſay to your ſelf often; Was there ever any creature ſo humble and lowly in heart, as my bleſſed Saviour? How reverently and thankfully doth he acknowledge God in every thing aſſuming nothing to himſelf, but giving all the glory to his heavenly Father! How eaſily doth he condeſcend to the pooreſt condition, and the meaneſt offices; for the divine honour and the welfare of the World! O how contented was he to be deſpiſed by ſome! and how little concerned in the praiſes and applauſes of others! How deſirous to exalt us by debaſing himſelf; and to wave his own eſteem on earth, ſo he might but bring us into the favour of heaven! I admire the evenneſs and equality of his Spirit: in his conſtant devotion and ſubmiſſion to God; and in his ſtooping ſo low to miniſter unto and ſerve the good of men. What other ambition can I reaſonably have, than to be made thus like to Jeſus? I will always live in a ſenſe of my Creator, and humbly acknowledge him in all my ways. To him I give the glory of all I have, or can ever do: and reſolve moſt gladly to do all I can to ſerve my Neighbours. There is nothing I will think below me, to ſubmit unto, for their greater Good. It is honour enough to be truly humble. It is ſufficient glory to be the follower

1 Pet. 2. 22.

of ſuch a Maſter, as the Son of the bleſſed. None other praiſe and commendation will I ſeek like that, which he the Judge of the World ſhall give at the day of his appearing.

And thus having begun the New-year well, ſo reſolve you will continue it, and become a new man, by leading a more exactly holy courſe of life. *Watch therefore and pray, that you fall not into temptation.* And often repreſent to your ſelf the great love of Chriſt, that *it may conſtrain you, becauſe you thus judge; that if one died for all, then were all dead: And that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.*

Matth. 26. 41.

2 Cor. 5. 14, 15.

The

The Prayer of Thankſgiving at home.

O Moſt Holy, Holy, Holy, Lord God Almighty; Heaven and Earth are full of the glory of thy Majeſty. I moſt heartily join with all the Saints on Earth, with the Angels in Heaven, and the holy Ones that are above, in giving bleſſing, honour and praiſe unto thee. Glory be unto thee, O God moſt high, thou great Creator and Poſſeſſor of Heaven and Earth; thou preſerver of all things, thou Spring of an eternal Mercy: who haſt made Angels and Men to know thee and acknowledge thee, and praiſe thee, and love thee, and be beloved of thee for ever; who haſt ſo loved Mankind, that thou haſt opened thy boſom and ſent thy dear Son to convey thy charity to us. All laud and praiſe and thankſgiving be to thee, O Father of Mercies, who haſt now made me taſte how gratious and good thou art.

And glory be to the Son of God, who took on him the form of a Servant; who died for us upon the Croſs; who purged away our ſins by his Blood; who hath

left us ſo many remembrances of his love; and given us his Body and Blood to preſerve our ſouls and bodies to eternal life: who lives for ever to make interceſſion for us; and hath promiſed to come again and take us up unto himſelf.

And bleſſed be the holy Spirit, the mighty Power of God; the Author of all good thoughts; the Inſpirer of all heavenly deſires; the light and comfort of our minds; the Purifier of our hearts; the guide and ſtrength of our life; who hath given us the earneſt of the eternal inheritance.

Pſal. 63. 4. *Pſal.* 86. 12. 89. 1. 71. 23. 86. 5. Thus will I praiſe thee whilſt I live. I will ſing of the mercies of the Lord for ever. My lips ſhall greatly rejoice when I ſing unto thee; and my ſoul which thou haſt redeemed. For thou, Lord, art good and ready to forgive: and plenteous in mercy unto all them that call upon thee. I have now taſted of the abundance of thy grace and deareſt love: the ſavour of which, O that it may remain freſh for ever in my heart:

heart: that I may live for ever in thy love, and be ready to die for thy love: that I may delight to do thy will, O God, and be content to ſuffer it, as the bleſſed Jeſus did. And, O that I may never forget to feed on him daily by faith and love, till he indeed live in me, and I in him; and all the powers of my Soul and Body be employed by his counſels, and not my own. O that my life may be an exact imitation of him, and expreſs his perfections, and ſhew forth his virtues, and declare to all how much I love him. Eſpecially endue me with great humility and modeſty of Spirit; that I may live in a conſtant remembrance of thee my Creator: and conſidering that thou art the Author of every good gift, may never be puffed up, nor do any thing through ſtrife and vain-glory; but in lowlineſs of mind eſteem others better than my ſelf. O that the ſame mind may be in me, which was alſo in Chriſt Jeſus: who being in the form of God, made himſelf of no reputation, and took upon him the form of a ſervant; and humbling himſelf became obedient unto death, even the death of

Phil. 2. 3, 4, 5.

the Croſs. That ſo thou mayſt exalt me in due time to glory and honour, as thou haſt highly exalted him: and after thou ſhalt call me from this delightful imployment of worſhipping, praiſing and ſerving thee here on Earth, I may paſs into the company of Angels and Saints; whoſe work it is with eternal joy to glorifie thee our Creator and Redeemer.

*Pſal.*67.2,3. Let thy way be known upon earth, and thy ſaving health unto all Nations. Let the People praiſe thee, O God; Let all the people praiſe thee. Let the earth rejoice, and the multitudes of Iſles be glad, becauſe the Lord Jeſus reigneth, and governs the world in righteouſneſs and truth. O that all the kingdoms of the earth may become the kingdoms of the Lord, and of his Chriſt. That Turks, Jews and Infidels may be converted unto thee: and that all who name the Name of Chriſt in every place, may depart from all iniquity. Communicate eſpecially to all Chriſtian Kings, Princes and Governours a large meaſure of wiſedom, juſtice and goodneſs. That they may think it their greateſt Crown and glory to be thy faith-

faithful Miniſters: and imitate the charity of our Lord Jeſus, by employing their power in doing good to all that are under their charge. O that thy Prieſts may be cloathed with righteouſneſs, and thy Saints ſhout aloud for joy. That the poor may be ſatisfied with bread; the fatherleſs find mercy with thee; the widows be comforted and protected; the diſconſolate refreſhed; the ſick eaſed and reſtored; the priſoners delivered; the captives redeemed; the oppreſſed ſupported and relieved; and all men, in every eſtate and condition of life, contented, bettered and amended.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen. Epheſ. 3. 20, 21.

February.

The Meditation at home ſome time before the Sacrament.

THink with your ſelf, It is now a Month ſince our Lord did me the honour to entertain me at his Table. Where have I been ever ſince that happy time? What have I been doing? Have I never gone to return him thanks for that grace beſtowed on me? Have I been a perfect ſtranger to him who loves me ſo much, who ſpake ſo kindly then unto me? and gave me ſuch aſſurances of his everlaſting kindneſs? O ſhameleſs ingratitude! How ſhall I be able ever to look him in the face any more? I ſhall ſink and die under the load of ſuch a fearful guilt.

But I hope the caſe is not altogether ſo bad with me. Have I not ſometimes reflected on his incomparable love? Have I not endeavoured to preſerve ſome memory of the benefits he hath done unto me? Is there not ſtill a little ſenſe of them remaining in my heart? I would fain encourage my ſelf to wait again upon my Lord. Pardon me, O God, if I preſume again

again to enter into thy gates with thankſgiving and into thy Courts with praiſe: to eat of the Bread which came down from heaven; to ſhew forth the Lord's death; to repreſent to my God the Sacrifice he made for the atonement of our ſins; and by virtue of it humbly to expect the continuance of his pardon; to renew my Covenant with him, and to receive new confirmations of the truth of his Promiſes to me. Awake, awake, O my ſoul, all thy holy thoughts, thy Faith, thy Love, and every other grace, till thou canſt ſay with *David*, *My heart is fixed, O God, my heart is prepared, I will ſing and give praiſe.* Go, and ſhew him how thy heart hath been wounded with the thoughts of his love; how all thy ſins have been bleeding to death; how ready thou art to offer up thy ſelf again in Sacrifice to him. Shew him how reſolved thou art to walk on ſtill more ſteadily in his holy ways, to employ all the renewed ſtrength thou ſhalt receive in his hearty ſervice; and to go forth in the joy of the Lord to do his will with greater humility, freedom and chearfulneſs of Spirit.

Pſal. 57. 7.

Then thou mayſt think thou heareſt that Voice of Wiſedom which ſaith, *Come, eat of my bread, and drink of the wine which I have mingled.* Or that of the divine Lover; *Eat, O friends, drink, yea, drink abundantly*

Prov. 9. 5.

Cant. 5. 1.

dantly, O beloved. Let your Soul be ſatisfied as with marrow & fatneſs, and your mouth praiſe him with joyful lips. For Chriſt himſelf ſaith, Pſal. 63. 5.

Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Matth. 5.

Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger & thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of Heaven. As he will one day ſay to ſuch, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the beginning of the world:* So now he authorizes his Miniſters to ſay, Come ye bleſſed ſouls; receive the tokens of his love, ſome earneſts of future bliſs; and rejoice in hopes of his heavenly kingdom. He hath not only prepared for you a kingdom; but as the Pſalmiſt ſpeaks in another caſe, he hath *prepared a Table for you*, and *anoints your head with Oil*, (that gladneſs wherewith our royal High-Prieſt is crowned) and *makes your Cup* (his celeſtial bleſſings poured on us) *to run over*. Let us go then, and humbly receive that *Cup of bleſſing*, to which he invites us. Let us bleſs the Lord and ſpeak good of his Name: deſiring that

all mankind may be bleſſed in him: All Nations may call him bleſſed. Pſal. 72. 17.

To the wicked indeed *God ſaith,*
Pſal. 50. 16, 17. *What haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my covenant in thy mouth? Seeing thou hateſt inſtruction, and caſteſt*
Rom. 8. 8. *my words behind thee. They that are in the fleſh, cannot pleaſe God. And the works of the fleſh are manifeſt,*
Gal. 5. 19, &c. *which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murthers, drunkenneſs, revellings, & ſuch like.* For them that do ſuch things *there is a cup in the hand of the Lord, and the Wine of it,* ſaith the Pſalmiſt, *is red, but it is the*
Rev. 16. 19. *cup of indignation, and the wine of the fierceneſs of his wrath.*

True, my ſoul; but let us go therefore and renounce all ungodlineſs, and worldly luſts. Let us crucifie the fleſh with all the affections and appetites thereof. Let us ingage our heart in that Covenant, which we have often taken into our mouth: and proteſt and vow that we think it our happineſs to be his moſt obedient ſervants. Then make no doubt, but that he will accept thee, and ſend thee away with his bleſſing. Addreſs thy ſelf as chearfully to him, as if thou heard'ſt a voice from Heaven, ſaying,
Phil. 4. 4. *Rejoice in the Lord alway, again, I ſay rejoice. For God hath done great things for you: He hath declared*

declared his ſalvation, and openly ſhewed his righteouſneſs in the ſight of the heathen. Pſal. 98. 2.

He hath ſo loved the world, as to give his only begotten Son, that whoſoever believeth in him ſhould not periſh; but have everlaſting life. John 3. 15.

And therefore be glad, O ye righteous: be joyful all ye that are true of heart. Rejoice in God's marvellous love; and wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered you from the wrath to come. Pſal. 32. ult. 1 Theſ. 1. 10.

The Prayer at home ſome time before the Sacrament.

O Moſt holy and ever bleſſed God, who art brighter than the Sun in its greateſt ſtrength; and dwelleſt in that light which no man can approach unto: whom no man hath ſeen, or can ſee: But in thine infinite goodneſs haſt condeſcended to ſhew us thy glory by manifeſting thy ſelf in our fleſh; ſo that our weakneſs may look upon thee and live. I thy poor Creature, encompaſſed with darkneſs, adore, as I am able, that unſpeakable love: though I have juſt reaſon to tremble even at the preſence of my humbleſt Saviour, and to be afraid when I have before mine eyes, the tokens of his deareſt love. For I have not duly weighed his infinite kindneſs, nor rejoiced in the light of his bleſſed Goſpel, nor loved his commandments, nor feared his threatnings, nor ſetled my hope and ſatisfaction in his pretious Promiſes, as I ought to have done. A great part of my life, I acknowledge, hath held but little conformity with the faith which

which I profeſs. I have not remembred ſo frequently as becomes me, my dependance upon thee as my Creator, and my ſubjection to thee as my Sovereign Lord. I have ſtrangely forgot thy fatherly love in ſending thy Son to dwell among us: and his tender love to us in all his Agonies, and Sweat, and Wounds, and bitter Paſſion for our ſake. O the folly I have been guilty of in liſtning to the inordinate deſires of the fleſh, rather than to the motions of thy holy Spirit! How many neglects [*if not injuries* *] have my Brethren to accuſe me of? How little have I been concerned for the honour of Religion, and the good and inlargement of thy Church? I have not glorified thee with body and ſpirit, as if I believed the Reſurrection of the dead, and expected from Chriſt Jeſus forgiveneſs of ſins and everlaſting life. How ſhall I ſtand in that great day of Judgment, which I have ſo little thought of? Whither ſhall I go, when the remembrance of my Saviour is now ſo aſtoniſhing,

* *Here you may mention that envying, wrath, contention, uncharitable cenſurings, &c. you may have been guilty of.*

ſtoniſhing, and the remembrance of thy love ſo ſad and afflicting? It is ſome ſmall comfort to me, that I am ſomething confounded and aſhamed in my own thoughts. Thou haſt not taken, I hope, thy holy Spirit from
Phil. 138. 8. me. *Thou wilt not forſake the work of thine own hands, but perfect that which concer-*
Phil. 1. 6. *neth me. As thou haſt begun a good work in me, ſo thou wilt finiſh it*, I humbly hope, *to the day of Jeſus Chriſt*. Pierce my heart with a more mortifying ſenſe of what I utter with my mouth. Work in me a deeper ſorrow for all my ſins, a godly ſorrow that worketh repentance, never to be repented of. Turn my heart, good Lord, turn me quite away from them: that I
Rom. 12. 9. may loath and *abhor that which is evil, and cleave to that which is good.* I expoſe my ſoul here unto thee, as an object of thy tendereſt pity and compaſſion. I ſpread my wounds before thee, that thou mayſt cleanſe and heal them. It is not thy pardon alone which I deſire; but that I may be throughly renewed and changed in my mind, will and affections. I long for a ſtrong and ſetled

ſetled apprehenſion of thee, to over-awe and rule me in every thought, word, deſire and action of my whole life. For a ſtedfaſt love to thee, that may move me willingly and chearfully to obey thee. And for an active hope in thee, which may conſtantly excite me to purifie my ſelf, even as thou art pure. Great, O Lord, is the levity of my mind, and the fickleneſs of my thoughts; which makes me afraid leſt all theſe holy deſires ſhould preſently vaniſh. Wretch that I am, how often have I ſtarted from my purpoſes, and forſaken mine own reſolutions? I am going therefore once more unto thy Altar, to offer my ſoul and body to thee; to renew my Covenant with thee; and to put my ſelf into thy hands, that thou mayſt preſerve theſe thoughts and purpoſes in my heart for ever. Accept, moſt loving Father, of theſe holy intentions. Meet them there again; and viſit me from above with a more plentiful effuſion of thy holy Spirit, to confirm and ſtrengthen me in all goodneſs. I beſeech thee by the pretious blood of Jeſus Chriſt, the price of our Salvation; by thy wondrous and ineffable love which gave him for us; to pour down upon me the abundance

dance of thy Grace: that I may ever hereafter walk before thee with a perfect heart in newneſs of life. As thou haſt invited me to that holy Feaſt in remembrance of him: ſo diſpoſe my Soul to approach unto it with ſuch reverence and holy fear; with ſuch pure devotion and fervent love; with ſuch ſpiritual gladneſs and heavenly joy: that taſting the pleaſures of thine Houſe, I may never thirſt for any thing ſo much; but delight my ſelf always in the Lord, and do good. Lord, what wait I for? truly, my hope is in thee: that I ſhall increaſe in the faith, and be rooted and grounded in love: and ſtick unto thy teſtimonies with my whole heart, and run the ways of thy commandments, till I have finiſhed my courſe with joy.

Come, Lord Jeſus, and ſeat thy Faith in my mind and will, as in its Throne. Eſtabliſh thy Laws and Government there; reign and rule in me for ever. That armed with thy power, all thy enemies may flee before thee, and no evil thing may dwell in thy ſight: but I may overcome the World, the Fleſh and the Devil, and ſerve thee without fear in

in righteouſneſs and holineſs all the days of my life. *Hear my words, O Lord, conſider my meditation. Give ear unto my prayer that goeth not out of feigned lips.* Pſal. 5. 1. 17. 1. And make me to know and feel that Jeſus who died for me, *is alive from the dead and liveth for evermore:* and that he is an eternal Fountain of life and ſtrength, of comfort and refreſhment to all thoſe that *by him believe in God, who raiſed him from the dead, and gave him glory, that our faith and hope might be in God.* Rev. 1. 18. 1 Pet. 1. 21. In his moſt powerful Name I ſue unto thee, for all that is comprehended in his own holy words; ſaying,

Our Father, &c.

A Me-

A Meditation at home afterward.

SOmetime that day, and as often as you can after, reflect upon your own thoughts, reſolutions and vows: and conſider, that there may be but a few days, perhaps hours, remaining, before you muſt appear at the Tribunal of him, who hath now entertained you at his Table. The next ſight you have of him, may be upon his Throne, as one *that is ready to judge the quick and the dead.* Put your ſoul in mind of the great account you muſt then give of all that you have done in the Body: and of your ſacred actions, no queſtion, as well as of the reſt. And therefore ask your ſelf in the moſt ſerious manner, and bid your Soul tell you, With what affection hath the death of the Lord been now remembred? Haſt thou as ſincerely renounced all the evil ways, and conſecrated thy ſelf to the life of Chriſt, as thou hopeſt to be ſaved? As God ſhall judge the world in righteouſneſs art thou reſolved and determined to become a new creature, and to paſs the time of thy ſojourning here in fear? O how dreadful will he then appear, to thoſe who return with the dog to his vomit, after they have eaten of this holy Bread, and drunk of this holy Cup! Who can ſtand before him that hath known and remembred his tranſcendent love, and yet loved his eaſe, his

1 Pet. 5. 5.

his pleaſure, his money or any other thing, better than him and his eternal life? It concerns me nearly, O my Soul, to keep him ever in my thoughts, and to expreſs him in my life. That when he comes he may ſee himſelf in me, and behold his own Image, in righteouſneſs and true holineſs, fairly engraven on my heart. For many will ſay unto him at that day, Lord, *We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.* But *he will ſay I tell you, I know you not whence you are; depart from me all ye workers of Iniquity.* Luke 13. 26, 27. Moſt diſmal change! now he invites, now he ſaith *Come*; but then he will ſay *Depart:* if we come not to his Table with hearts to entertain him, to ſuffer him to dwell in us, and to be the ſole diſpoſer of all our actions. God forbid that ever that terrible voice ſhould ſound in mine ears. This one word DEPART from me; how confounding will it be! It muſt needs ſtrike the ſtouteſt ſoul into eternal ſorrow.

The ſearcher of my heart knows that I went unfeignedly thither, to give him poſſeſſion of it: and here again I confirm the gift. Let him command what he pleaſes, and I will obey it. Let him bring his croſs along with him, I will ſubmit unto it. Come poverty, come reproaches, come impriſonment, come pains and torments, come death it ſelf: rather than be ſo miſerable as to depart from the living God.

God. *Depart from me*, rather,
Pſa.119.115. *ye evil doers; for I will keep the commandments of my God. I will*
Pſal. 101. 2, 3. *walk within my houſe with a perfect heart. No wicked thing will I ſet before mine eyes: I hate the work of them that turn aſide, it ſhall not cleave to me. All my de-*
Pſal. 16. 3. *light ſhall be upon the Saints, that are in the earth; and upon ſuch as excell in vertue.*

And that you may preſerve theſe good purpoſes, let your heart be often there, where they were conceived and made; though your body cannot. Look often back upon the Table of the Lord, and ſay with the ſame holy Pſalmiſt, *O when ſhall I come and*
Pſal.42. 2. *appear again before thee!* Early will *I ſeek thee, O my God: my ſoul*
63. 1, 2, &c. *thirſteth for thee, that I may ſee thy power and thy glory, ſo as I have ſeen thee in the Sanctuary. Becauſe thy loving kindneſs is better than life: my lips ſhall praiſe thee. Thus will I bleſs thee, while I live: I will lift up my hands in thy name. My ſoul ſhall be ſatisfied as with marrow and with fatneſs: and my mouth ſhall praiſe thee with joyful lips.*

And to furniſh your Soul with greater plenty, of good thoughts, you may often reflect upon the example which Chriſt hath ſet you in his death as well as in his life. And particu'arly reſolve to ſpend this month in meditating

ting every day upon his great CHARITY, *who though he was rich, yet for our ſakes he became poor, that by his poverty we might be rich.* In this God *commended his love to us, that while we were yet ſinners, Chriſt died for us. Greater love hath no man than this, that a man lay down his life for his friends. But we when we were enemies were reconciled to God by the death of his Son: and therefore ſhall much more be ſaved by his life.* Excite in your ſelf hereby, a great and compaſſionate love to Mankind: eſpecially to your Brethren, with whom you are knit in one Body. That you may be ſtrongly inclined to do good, as occaſion is offered; to refreſh the bowels of the poor and needy; to comfort and ſupport the feeble minded; to live with all in unity and peace: till your Chriſtian friendſhip be perfected in endleſs love, in the other world. Remember that God is the *God of peace*, and Chriſt is the *Lord of peace*. Often meditate on the words of our Lord, that *it is better to give than to receive:* and upon theſe words of a good man, that *He is the beſt Merchant who lays out his time upon God, and his money upon the poor.*

2 Cor. 8. 9.

Rom. 5. 8.

Joh. 15. 13.

Rom. 5. 10.

The Thankſgiving and Prayer.

I Caſt my ſelf down before thee, O Lord, in the deepeſt humility of ſoul; to worſhip and praiſe thee together with all the heavenly Hoſt, ſaying: Holy, Holy, Holy, Lord God Almighty; Heaven and Earth are full of thy glorious goodneſs. Thou art the joy of all thoſe happy Creatures above, who continually behold the brightneſs of thy glory: and thy preſence, and the light of thy countenance makes heaven upon earth to us thy ſervants, whom thou admitteſt thus near unto thee. Glory be to God in the higheſt, who to all other bleſſings hath added the gift of his dear Son; and delivered him up for us all. Glory be to the Son of God, the Prince of Peace; who hath loved us and given himſelf for us, to redeem us from all iniquity: and left us ſuch remembrances of himſelf, and pretious pledges of his never failing love. And thanks be to the holy Spirit of grace, the power of the divine love; which draws us unto God, and inflames us with his love, and raiſes up our hearts towards Heaven

Heaven. Bleſſed, for ever bleſſed, be thine infinite wiſedom, power and goodneſs, which all the world proclaims unto us, and which thou haſt more particularly manifeſted in Chriſt Jeſus. *There is none in Heaven that we can deſire, but thee; nor in earth beſides thee:* That we may know thee, and intirely love thee, and be made like unto thee, and be loved by thee, and made meet to live for ever with thee. O that the ſight I have now had of thee, may make all things here below ſeem mean and contemptible in mine eyes, in compare with thy favour and good will towards me. That no temptation in the whole world may be able to draw my heart from the obedience I have vowed to thee: but I may ever think of thee, and ever ſeek thee, and ever ſpeak of thy goodneſs, and eſteem my ſelf happy in being beloved of thee, the poſſeſſour of Heaven and Earth. It is the ſerious purpoſe of my heart to cleave to thee; and to ſpend my days in humility and heavenly mindedneſs, in prayer and praiſes, in temperance and chaſtity, in works of juſtice and mercy, in doing of good and forgiving evil, in meekneſs and peace- Pſal. 73. 25.

ableneſs, contentedneſs and thankfulneſs, patience and forbearance, and in all other fruits of thy holy Spirit. And therefore I humbly wait on thee, O Father of mercies, for the continued help and aſſiſtence thereof, that

1 Pet. 2. 9. 1. 5. I may be able *to ſhew forth the vertues of thee, who haſt called me out of darkneſs into thy marvellous light.* Thou wilt preſerve me, I hope, by thy mighty *power through faith unto Salvation:* And ſo conſtantly aſſiſt me by thy Grace, that I may keep my ſelf unſpotted from the world; and never do any thing to offend thee, and cauſe thee to depart away, or hide thy face from thy ſervant who is devoted to thee. O that I may never

Coloſſ. 3. 12, 13, &c. forget to *put on, as the elect of God, bowels of mercies, kindneß, lowlineß of mind, meekneß, long ſuffering; and above all theſe things charity which is the bond of perfectneß:* without which whoever liveth is as dead before thee. Pour into my heart more and more of this moſt excellent grace; that according to

1 Tim. 6. 18. my ability I *may do good, and be rich in good works, ready*

ready to diſtribute, willing to communicate; laying up in ſtore for my ſelf a good foundation againſt the time to come, that I may lay hold on eternal life.

And as this Charity binds me, I moſt heartily deſire the good of all mankind; eſpecially of the Univerſal Church, which Chriſt hath purchaſed by his Blood. That the Devil may not devour his inheritance, and Chriſtians may not bite and devour one another, by hatred and ſtrife and bitter envyings; but the peace of thee our God may rule in their hearts, and all agree together in godly love. It pities thy ſervants to ſee her bleeding wounds; her miſerable rents and diviſions. O that the ſweet and loving Spirit of the Lord Jeſus may inſpire every part of thy Church. O that all who call upon the name of Chriſt may be endued with uniting Principles, and liſten to healing counſels, and be filled with brotherly affections and diſpoſitions. Hear, O Lord, the daily prayers of every member thereof. Relieve the poor; pity the groans of the ſick; ſupport the infirmities of the weak, take compaſſion upon the ſighings of Captives, the cries of the Fatherleſs and Widows; the

diſtreſſes of the Strangers and friendleſs, and the various needs of all thoſe that have no helpers. For which end, fill the hearts of all Chriſtian Kings and Rulers with abundance of wiſedom and charity; that they may have ſuch a tender and merciful care of all their Subjects, as Parents have of their children: providing for their happineſs and comfort to the utmoſt of their power. Give thy Grace alſo to all the Paſtors of thy Flock, that they may ſtir up every one to do their duties, by their holy exhortations and godly examples: and the light of all Chriſtians may ſo ſhine before other men, that they ſeeing their good works, may glorifie thee our heavenly Father. That the ſtrangers to our Religion may come and ſubmit themſelves unto thee: and at laſt there may be one fold, as there is one Shepherd; and the whole world with one voice and one conſent may praiſe and magnifie thy glorious Name.

Ro. 16. 25, 26 *Now to him that is of power to eſtabliſh me, according to the Goſpel and preaching of Jeſus Chriſt; to God only wiſe be glory through Chriſt Jeſus for ever.* Amen.

March.

March.

Meditation ſome day before the Sacrament.

YOU may conſider that when God intended to make a new Covenant with Man of more abundant grace and mercy than was ever known before, he was pleaſed to do like a Man. *The Word was made Fleſh*, and he came *and dwelt among us*. He declared by the mouth of one taken from among our ſelves his great good will towards us. He entred into all imaginable bonds, to perform his part of that ſacred Covenant. He gave us his word and his oath, (*two immutable things, in which it was impoſſible for God to lie*) He gave us his Son for a Pledge; and his Son gave his Blood for a Seal, and his holy Spirit for an earneſt of his eternal Love. Adored be the goodneſs of God (ſhould you ſay within your ſelves) who hath done ſo much to aſſure the hearts of trembling and unbelieving ſinners. Adored be his goodneſs who is ſo deſirous we ſhould be perſuaded of it. Is there no way for us alſo to engage our ſelves, and paſs our word as ſolemnly to him? Can we find no bonds that are ſacred, wherein to tie our ſelves ſtrongly to his ſervice?

Bleſſed be the Mercies of our God, who hath appointed two Sacraments: wherein we for our parts promiſe and ſeal to ſtand to the conditions of that Covenant of grace. But ſo exceſſive is his love, that he doth there again likewiſe engage his fidelity to us, and ſecures to us the bleſſings which he hath promiſed in his holy Goſpel. O how excellent is his loving kindneſs, which hath given us ſuch ſtrong conſolation! And how long is it now ſince I was firſt devoted to him, and received the firſt aſſurances of his love? Theſe * ---------- years have I been called by his Name; and made partaker of his Grace. In my Baptiſm he began to ſhew his love to me; and there I entred into Covenant with him, and vowed to keep his Commandments. What manner of perſon ought I to have been in all holy converſation and godlineſs; who am ſo deeply indebted to him; who have lived ſo long in his family, and been often likewiſe entertained at his Table, and received there the renewed tokens of his deareſt love! O how unwearied is his goodneſs; which calls me once more to partake of that great favour! Canſt thou find in thy heart, O my ſoul, to admire any thing, to love any thing like unto him? Let us go with the forwardeſt affection to teſtifie how much we value his kindneſs: to profeſs the ſincerity of our faith in him; and moſt dutiful love unto him. Let us go and

* *Reckon from the time of your Baptiſm*, 20, 30, 40, &c.

and confirm the agreement that is between us, and make a new choice of him for our only Maſter and Saviour, and take upon us to be eternally his Servants. Nay render him our moſt hearty thanks; that he will admit us to that honour: and with the moſt paſſionate admiration make him our acknowledgments, that he would do ſo much to deſerve our ſervice. Is not this thy mind and intention in approaching to his Table? Doth it not grieve thee that thou haſt any time offended ſo great love? Hadſt thou not rather die and be crucified as he was, than willingly break the leaſt of his Commands? Doſt thou not in heart and reſolution forſake every thing, that would hinder thee from doing his will? Art thou not purpoſed to follow Jeſus in all the actions of an holy, humble, charitable and religious life? Let us go then and wait upon him; and ſhew him the love that we bear unto him. Let us give him thanks even for this good mind which he hath put into us; and for all the hopes we have that he will continue it to eternal life. Be not diſcouraged; *for when the wicked forſakes his way, and the unrighteous man his thoughts,* he himſelf hath ſaid, that *he will have mercy upon him, and multiply to pardon.* He will pour more abundantly of his holy Spirit on us to ſtrengthen our reſolutions. He will make us grow in Grace, and bring forth all the fruits of Iſa. 55. 7.

righteouſneſs. *He will abun-*
Pſ. 36. 8, 9, 10. *dantly ſatisfie us with the fatneſs of his houſe, and make us to drink of the river of his pleaſures. For with him is the fountain of life; in his light ſhall we ſee light. He will continue his loving kindneſs unto them that know him; and his righteouſneſs*
Iſa. 59. 1. *to the upright in heart. For the Lord's hand is not ſhortned that it cannot ſave; neither his ear*
Luk, 1. 50. *heavy, that it cannot hear. But as he that is mighty hath done great things already: ſo his mercy is on them that fear him, from generation to generation.*

The Prayer following that Meditation.

O Moſt holy and ever bleſſed God, the Fountain of good, the higheſt object of our Love, the reſt and ſatisfaction of all rational deſires; infinitely greater than all we can ſee, and all we conceive. I bow my ſelf before thee, and humbly worſhip thy incomprehenſible Majeſty. It was thy goodneſs which brought me into being; and thy patience which continued me in it unto this time; and a greater mercy which hath not ſuffered my being to be miſerable to me; but heaped on me innumerable good things. But I have no fit name for that ſuperabundant love, which thought of making mankind ſo very happy by thy Son Jeſus. It is a wonder, O Lord, that thou wouldeſt be at ſuch expence about thoſe who had choſen to be any thing rather than ſuch as thou madeſt them. None but infinite compaſſion could be ſo tender of thoſe who deſpiſed thy Image, and loved to live like the beaſts that periſh. None but thou, O merciful God, could think of beſtowing

ing greater benefits on ſuch brutiſh ſinners. And nothing but a ſtupid negligence and unaccountable inconſiderateneſs, could ever refuſe to be made partakers of ſuch endleſs happineſs as thou deſigneſt to us. I am one of thoſe ſtrange things that have forſaken thee, and know not why. Who was long inſenſible of thy Grace, and unmoveable under thy greateſt importunities to return to thee: And ſince thou haſt prevailed with me, am too much inclined to content my ſelf with a ſmall degree of likeneſs to thee: and apt to find out little pretences and excuſes, for the doing of my own will, rather than thine. And that, though I am ſo ſolemnly conſecrated to thee, and have been inſtructed in thy bleſſed Goſpel, and put in hopes of ſuch glorious rewards, and received ſuch encouragements at thy Table; where I have frequently promiſed chearful obedience in all things.

Bleſſed be thy inconceivable love, O moſt gratious Lord, who haſt given the Blood of thy Son to be ſhed for thoſe who ſin againſt that love; if with all their hearts and all their ſouls they return

turn unto thee. For ever magnified be thy mercy, who haſt given us ſo many aſſurances of the truth of thy love to us, and ſo many opportunities to teſtifie the truth of ours towards thee. Thou art pleaſed not only by thy Word, thy Promiſe and Oath to give us ground of hope: but even by outward and ſenſible ſigns to encourage our weak and juſtly fearful faith. For who can but tremble to think, that he hath at any time offended the Majeſty of Heaven and Earth? And yet who can but hope, that hears the voice of thy Son inviting us to come unto thee, and promiſing a pardon to returning ſinners? O thou who calleſt me now again to thy holy Table, and there haſt made ſuch rich proviſion for us; aſſiſt I moſt humbly beſeech thee all the meditations, deſires and reſolutions of my Soul in that holy action. That I may remember all the Lord Jeſus hath done and ſuffered for me, with ſuch an humble admiration, a lively faith, and a thankful love; that I may feel my heart tied faſter to him with the cords of his love; and ſent up to Heaven, as the whole burnt-offerings, to the Lord. Draw me, O God of love, more powerfully

erfully to thee, and fill me more with wiſedom and Goodneſs; that my mind may more clearly diſcern between things that differ; my will may become more eaſie to all that is good; and more obſtinate againſt all that is evil; and that every affection and paſſion may be more gentle and ſubmiſſive to the government of thy holy Laws. Poſſeſs my heart againſt all the force of temptations by a never dying ſenſe of thy goodneſs, and a remembrance of thoſe joys which thou haſt prepared for thoſe that love thee. O that all my graces may receive increaſe of nouriſhment: that I may more perfectly imitate the humility, the meekneſs, the patience, the charity, the reſignation and abſolute obedience of my Lord and Maſter Jeſus Chriſt. He hath bidden us believe, that thou wilt give thy holy Spirit to thoſe that ask it; as readily as an earthly Parent gives bread to his Children. O let the power of that attend upon me, to fix my wandring thoughts, to raiſe up my heavy and dull affections, and to form all my holy purpoſes into a ſetled diſpoſition and temper of heart, to comply with thy bleſſed will in every thing. I am not worthy,

thy, I confeſs, of the ſmalleſt crumb of thy mercy: but thou haſt made me to hope for theſe great bleſſings, through thy Grace declared unto us in Chriſt Jeſus. In whoſe words I farther recommend my ſelf unto thy merciful kindneſs, ſaying,

Our Father, &c.

A Meditation ſome time afterward.

WHen you have leiſure to retire alone by your ſelf, you may ſay to your ſelf as the people did, when they beheld the ſick man at our Saviour's word take up his bed and walk (*Luke* 5.26.) *I have ſeen ſtrange things to day.* I have ſeen the marvellous love of Heaven to us ſinful duſt and aſhes. I have ſeen how the Son of God died for the love of us: how the bleſſed Jeſus was hanged and bled upon a Croſs for our ſalvation. I have beheld him preſenting himſelf unto me; and offering to make me partaker of all his benefits. With what affections did I meet and receive his ſtrange love? Did not my heart burn within me when he opened the counſels of his heart to me? Did it not melt and diſſolve into love, when he ſhewed me how paſſionately he loved me? Did not I offer my ſelf both ſoul and body to him, and promiſe to be his faithful ſervant! Did I not remember that I was his already, and renew my vows to cleave unto him in loyal obedience? O what a transforming ſight was it, to behold *Jeſus, who was made a little lower than Angels for the ſuffering of death, crowned with glory and honour*; and promiſing by patient continuance in well-doing, to lift me up alſo at laſt unto glory! *Lord, what is man that thou takeſt*

keſt knowledge of him! or the ſon of man that thou makeſt account of him! How is it poſſible to forget this love, or my own engagements? For what pleaſures ſhall I leave theſe, of Communion with God and my gratious Maſter Chriſt Jeſus? You offer too little, all ye flattering temptations upon earth, that would draw my affections from ſo great an happineſs. There can be nothing comparable, to being beloved of the undoubted Lord of Heaven and Earth. *One thing have I deſired of the Lord, that will I ſeek after; that I may dwell in the houſe of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his Temple.* This is ſufficient to indear an holy life unto me; that I may be always fit to be one of his Gueſts, to feaſt with him at his Table, to be filled with his comforts, and live in hope to live with him in endleſs joys. And could I but ſee what things he hath prepared for thoſe that love him, the height of his glory, the attendance of his Miniſters, the pleaſures that are at his right hand; *there would be no more ſpirit in me.* This little that I have ſeen makes me ſay, *Happy are thoſe thy ſervants, that ſtand continually before thee. Bleſſed are they whom thou haſt choſen, and cauſed to approach unto thee; that they may dwell in thy heavenly courts; they will ſtill be prai-*

Pſal. 144. 3.

Pſal. 27. 4.

1 King. 10. 8.

Pſal. 65. 4.

84. 4.

ſing

ſing thee. I will never forgo the beginnings of this bliſs.

Pſ. 84. 10, 11, 12. *For a day in thy courts is better than a thouſand. I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs. For the Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of Hoſts, bleſſed is the man that truſteth in thee.*

And here it will be fit to remember, how every deliberate ſin after ſuch freſh experiences of God's goodneſs, new obligations from him, and new reſolutions and vows to him; will be of a more crimſon die, and a bloodier nature. And therefore you muſt be ſober and watch unto prayer. And remember withal, on the other ſide, that every good action will be the more acceptable, when it proceeds out of mere love to our Maſter Jeſus, who hath loved us ſo much. And therefore always endeavour to quicken the one by reflecting upon the other. More particularly you may reſolve to meditate all the Month following upon the great MEEKNESS of the Lord Jeſus. Who was

Iſa. 53. 7. *dumb as a ſheep before the ſhearers, and as a Lamb that is brought to the ſlaughter. He was oppreſſed and he was afflicted,*

1 Pet. 2. 23. *yet he opened not his mouth. When he was reviled, he reviled not*

not again: when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly. And ſo labour to tread in his ſteps, and to imitate him in this lovely grace. *To ſpeak evil of no man, to be no brawlers, but gentle, ſhewing all meekneſs unto all men. For we our ſelves alſo were ſometimes fooliſh, and diſobedient, and deceived,* &c. This vertue the Apoſtles, there and in other places *, require us to exerciſe, eſpecially toward Rulers and Governors. And S. *Peter* recommends this to wives as the moſt handſome and becoming attire; *even the ornament of a meek and quiet ſpirit, which is in the ſight of God, of great price.*

Tit. 3. 2, 3.

* 1 Pet. 3.

1 Pet. 3. 4.

The

The Thankſgiving and Prayer following.

PRaiſed be God. Let all Creatures in Heaven and Earth praiſe the Name of the Lord. For his Name alone is excellent; his Glory is above Earth and Heaven. Glory be to thee, O God moſt high, the Creatour of all, the Father of Mercies; who openeſt thy hand and filleſt every living thing with good. Bleſſed be thy Name, O Son of the Father, the ever bleſſed Jeſus, to whom I humbly bow my ſelf, as the Image of God, the brightneſs of his Glory, the Redeemer of our ſouls, the Mediatour of our peace, and our Interceſſour at the right hand of the Majeſty on high. O thou holy Spirit of Grace, the Almighty Power of God, inſpire my heart, that I may know, that I may acknowledge, that I may love, delight in, obey and praiſe the Lord our God from henceforth and for ever.

Thanks be to the eternal Goodneſs for the everlaſting Goſpel; for the conſtant ſervices

ſervices of thy Miniſters; for the happy Communion of Saints; for all the comforts of food and health, and peace, and friends: above all for the death, reſurrection, aſcenſion and exaltation of our Lord Jeſus, for all the fruits of them; and for the earneſts and pledges I have received, of forgiveneſs of ſins and immortal life. One day is too ſhort to recount thy Mercies. While I live I ſhall never be able to find out, how much thou haſt already loved me, how many bleſſings thou haſt loaded me withal, ſince I came into this world. And yet in the careful improvement of theſe, thou intendeſt to bring me to higher and endleſs felicity. O that the remembrance of what I have ſeen and felt of thy love, may always cleave unto my mind: and that I may every day ſee and be made ſenſible of more. That the powerful operation of it in my heart, may defend me againſt all the allurements of the world and the fleſh: and nothing may be able to entice me from my duty, nor be hard and difficult to do for thy mighty love. Incline my heart, O Lord, continually towards thee; that I may know I love thee, by thinking often of thee, and delighting

lighting to be with thee, and ſtudying in all things to conform my ſelf to thy bleſſed Nature and Will. That having thee always before mine eyes; thy Holineſs and Righteouſneſs may move me to purifie my heart throughly from all worldly and fleſhly luſts: thy greatneſs may breed in me much reverence, fear and humility, and thy tender mercies, incline me to pitifulneſs, bowels of mercies, and readineſs to do all good. Give me ſuch apprehenſions of thy truth and faithfulneſs; that I may entirely truſt thee, and rely upon thy promiſes: of thine unerring Wiſedom, that I may reſign my underſtanding to thee, and be perfectly contented with whatſoever thou appointeſt. Diſpoſe my ſoul ſo, that a ſerious ſenſe of thine Omniſcience may on all occaſions over-awe every thought of my mind and motion of my will into order and obedience: and thy patient goodneſs ſuppreſs all angry affections in me; and make me gentle, long-ſuffering, and forbearing others in love. Repreſent thine infinite fulneſs, O Lord, continually unto me; that it may engage me in eternal thoughts of thee; and make me rejoice in the happineſs

pineſs of being one of thy Children, and an Heir of thy glory. There is nothing more my heart can deſire; but only that I may ſtill receive more pledges of thy Fatherly love: and have grace to keep my ſoul ſo pure and undefiled, that our Lord may delight to manifeſt himſelf to me, and make his abode with me.

Reign in me, O bleſſed Lord, and in all the world. Subdue all the enemies of thy Croſs. Advance it above all the Crowns of the Kings of the Earth: that they may become thy obedient Subjects. O that thoſe of them, who call upon thy Name, may be nurſing Fathers to thy Church: and promote Chriſtian piety by their high authority and great examples. Illuminate all the Biſhops and Paſtours of thy Flock; that they may feed thy people with wiſedom and underſtanding, and lead them in the ways of Righteouſneſs. Bleſs all my friends: pardon and change all my Enemies. Comfort and relieve all ſorts of miſerable people. And grant us ſeaſonable weather, that the Earth may bring forth her increaſe.

Accept of my hearty thanks which I tender

tender thee again for all thy mercies both to my ſoul and body: which are more than thought can number. Accept of this oblation of my whole ſelf, which I have devoutly conſecrated unto thee; deſiring to render all praiſe, thankſgiving, love and hearty ſervice to thee eternally.

1 Pet. 5. 10, 11. *Now the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, make us all perfect, ſtabliſh, ſtrengthen, ſettle us. To him be glory and dominion for ever and ever.* Amen.

April.

The Meditation ſome day before the Sacrament.

AMong the innumerable ſwarms of people that are upon the face of the earth, how few there are that know the great love of God in Chriſt Jeſus our Lord! And among thoſe few that know it, alas, how ſmall a number are there that remember it, and celebrate it conſtantly with thoſe praiſes and thankful acknowledgments, which it eternally deſerves! O what a grace is this, which I am partaker of, that I ſhould be made *a fellow Citizen with the Saints and of the Houſhold of God!* Epheſ. 2. 19. That I ſhould know what is *the riches of the glory of this Myſtery; which is Chriſt among us the hope of glory!* Coloſ. 1. 27. I am infinitely indebted to the Divine goodneſs, which inclines my heart alſo to go and commemorate this love in the aſſembly of his Saints; who all like a ſpiritual building fitly framed together, *grow into an holy Temple in the Lord.* Epheſ. 2. 21. There the Lord's name is con-

tinually praiſed. There he delights to dwell and hath choſen them for his habitation. There is the voice of joy and gladneſs: and there he ſhowres down the bleſſings of his goodneſs. *O come*, my ſoul, *let us worſhip and bow down: Let us go and kneel before the Lord our Maker. Let us exalt the Lord our God, and make the voice of his praiſe to be heard. Let us give him the honor due unto his name, & worſhip the Lord with holy worſhip. For the Lord is gracious, and his mercy is everlaſting, and his truth endureth from generation to generation.* Thy reverence, thy faith, thy love, thy holy reſolutions, thy hunger and thirſt, are all, I hope, ſtill alive: wherewith we ought to approach into his preſence. Thou haſt not forgot ſure the meaning of this holy Feaſt: the ſweetneſs of which may well preſerve a memory of the ends for which our Lord invites thee to it. Let us go then with an humble confidence, to admire and proclaim once more, the infinite love of God our Saviour. Let us openly declare that we are his friends and followers: and bid defiance to all his enemies. Yea, let us bind our heart to his Altar with the cords of his love; and make an oblation of all we have unto him. It is but juſt and reaſonable; ſince we have received ſo much from him. It is but right, meet and our bounden duty to praiſe him continually; to glorifie and ſerve him with

Pſal. 95. 6.
66. 8.
96. 8.
100. 5.

with Body and Soul which he hath redeemed. Let us go and thank him therefore that he would come down from Heaven to us: that he will accept us for his ſervants; and ſet any eſteem upon our poor obedience: and that he will ſtill from Heaven viſit us; and not leave us comfortleſs without his holy preſence with us. So may we rejoyce in his Salvation, and repreſent with gladſome hearts his Sacrifice to God for our expiation; and fix our eyes upon that glory where he is inthroned: hoping we ſhall one day ſit down with him in the Kingdom of the Father, and keep a perpetual Feaſt with him in Heaven.

What ſhould hinder us, O my ſoul, from going to begin to be ſo happy? Search and try, examine and prove thy ſelf. Haſt thou not a mind to know and doe the whole will of God; with all thy heart, and with all thy ſoul, and with all thy ſtrength? Doſt thou not chuſe to be poor in ſpirit, meek, merciful, pure in heart, a peace-maker, a patient ſufferer for righteouſneſs ſake? and art thou not deſirous to make an increaſe of all theſe by going to his holy Table? Be not diſcouraged then, *but know that the Lord hath choſen him that is godly for himſelf. The Lord will hear when I call upon him.* Go and *offer the ſacrifices of righteouſneſs; and put thy truſt in the Lord. There be many that ſay, who will ſhew us any good?* But let thy voice be, *Lord, liſt thou up the light of thy counte-* Pſal. 4. 3, 5, 6.

Pſal. 119. 18. *nance upon me. Open thou mine eyes that I may behold wondrous things*
Epheſ. 3. 18, 19. *out of thy Goſpel. Make me able to comprehend with all Saints what is the breadth, and length, and depth and heighth: and to know the love of Chriſt, which paſſeth knowledge.* This ſhall put *gladneſs in my heart, more than in the time when their corn & wine increaſed.* For thine are riches, and power, and honour, and pleaſure: and they whom thou loveſt, can want nothing
Pſal. 5. 12. that is good. *Thou, Lord, wilt bleſs the righteous: with favour wilt thou compaſs him as with a ſhield.*
22. 26. *The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.*

The

The Prayer ſome time before the Communion.

O Lord, who filleſt all things, and delighteſt to pour out thy bleſſings upon all thy works; eſpecially into humble ſpirits, who empty themſelves of all their own deſires, that they may be filled with thy holy truth: Behold a poor ſoul, that opens it ſelf to thy bounteous goodneſs; though with much ſhame and confuſion of face, when I remember how much of thy Grace I have refuſed, or in vain received. Thou haſt ſent me, I acknowledge, unasked innumerable benefits; and I have found thee in my very heart, when I ſought not after thee. Often have I felt holy thoughts ſpringing up in my mind; and pious affections carrying my heart away from all theſe earthly vanities. Many godly purpoſes haſt thou wrought in me; and made me to taſte how happy a thing it is to love thee, and be beloved of thee.

O God, thou haſt taught me from my youth, and early inſtructed me in the know- Pſal. 71. 17.

ledge of thy truth. Thou haſt prevented all my deſires; and ſecretly diſpoſed my will, to chuſe the ways of vertue and piety. *Hitherto I have declared thy wondrous works*; and every day brings along with it, new teſtimonies of thy moſt fatherly care and providence. But all this onely reproaches me, for my ſhameful negligence, ingratitude, and unfruitfulneſs in the knowledge of the Lord Jeſus: and makes me deſpair of receiving any more of thy Grace: unleſs thou wilt magnifie the riches of it, in thy patient and long ſuffering charity towards me. Thou haſt required us to put on bowels of mercy, kindneſs, condeſcenſion; forbearing and forgiving one another, if any man have a quarrel againſt any: And haſt taught us ſuch charity as is kind and ſuffereth long, and beareth all things. And therefore I am encouraged to flie unto thee, and to hope in thee, who haſt made thy ſelf the pattern of tenderneſs and compaſſion to us in Chriſt Jeſus. There is ſomething of thy ſelf likewiſe ſtill remaining in me. I feel my heart inclining towards thee; deſiring

Col. 3. 12, 13.

1 *Cor.* 13. 4, 7.

deſiring to have a more lively knowledge of thee, and to be made thoroughly good and perfectly like thee. Which emboldens me the more to wait upon thee, and to open my heart for new communications of thy holy Spirit to me. O thou who giveſt food to all fleſh, who ſatisfieſt the cravings of every living thing: deny not the deſires of an immortal ſoul which hungers and thirſts to be filled with the fruit of the Spirit, *in all goodneſs and righteouſneſs, and truth.* Epheſ. 5. 9. It is not thy pardon onely which I crave, and humbly hope for through thy mercy in Chriſt: But a power from above continually to aſſiſt the holy reſolutions, thou haſt wrought in me; *to deny all ungodlineſs and worldly luſts; and to live ſoberly, righteouſly and godly in this preſent world.* Titus 2. 12. *I have choſen, O Lord, the way of truth: thy judgments have I laid before me. Thy word have I hid in my heart that I might not ſin againſt thee. I have gone aſtray: but now I will meditate in thy precepts, and have reſpect unto thy ways. I will delight my ſelf in thy ſtatutes: I will not forget thy* Pſal. 119. 30. 10, 11, 38.

word. With my whole heart do I ſeek thee: O let me not wander from thy Commandments. But ſtabliſh thy word unto thy ſervant, who is devoted to thy fear. Hold up my goings in thy paths, that
Pſal. 17. 5. *my footſteps ſlip not.*

And give me leave, good Lord, to approach to thy Table, and there to dedicate my ſelf again unto thee, and receive freſh tokens of thy grace and favour towards me. I am not worthy, I confeſs, to be ſeen in thy ſacred preſence: But ſince thou haſt wrought in me a will to pleaſe thee in all things; I deſire that I may humbly appear and profeſs it before thee: and wait upon thee for a power to doe, according to the purpoſes of my heart. O thou who ſearcheſt the hearts, and knoweſt what is in man: deal with me according to the ſincerity of my ſoul. And open my eyes that I may ſee it, if there be any evil way in me: any pride, any covetouſneſs, any impurity, any hatred or uncharitableneſs. For I renounce them all; and unfeignedly reſolve *to doe juſtly, and to walk humbly with my God. Let theſe words of my mouth, and*
Mic. 6. 8.

and meditations of my heart be acceptable in thy ſight, O Lord my ſtrength and my redeemer. And when I come to thy holy Table, may I feel that thou haſt accepted them: by inſpiring me with ſtronger purpoſes to continue in thy obedience; and lifting me up to an higher degree of love to thee and my bleſſed Saviour. Raiſe me, O Lord, ſo high, that I may be out of the reach of the temptations of the World and the Devil: or at leaſt they may never be able to draw me down to follow any ſinful luſts and deſires. *O Lord hear; O Lord forgive: O Lord, hearken and doe,* according to thy infinite mercies declared in Chriſt Jeſus; and the moſt comprehenſive meaning of his own holy words, in which he hath taught us to pray, ſaying, Pſal. 19. 14. Dan. 9. 19.

Our Father, &c.

A Meditation afterward at home.

THE next time thou viſiteſt thy ſoul, ask it if it obſerved well that glorious perſon who feaſted thee at his Table: and marked the kind and gracious words which he ſpake unto thee, by the repreſentation of his broken Body, and Bloud that was ſhed for thy ſake. Alas! wilt thou ſay, I ſhould not have been here, if I had had a clear view of his glories. He would have carried me to Heaven with him, if my heart had been poſſeſſed with the fulneſs of his love. My eyes are too weak to behold his perfections: my thoughts too narrow to comprehend the unſearchable riches of his grace.

But haſt thou not ſeen ſomething of him? Did not many of his beauteous Graces ſhine fairly in thine eyes? Did he not even force upon thee ſome ſenſe of his wondrous goodneſs and Charity? And hath he not put himſelf, by ſenſible tokens, into thy very hands; nay, entred into thine heart, and told thee, that he hath deſired it for his habitation? Where is he then? What haſt thou done with him? Are the thoughts of him vaniſhed already out of thy mind? Doth the love of him languiſh and die thus ſoon in thy breaſt? Art thou content to let him goe, and ſee him no more till the ſame ſolemnity come about again?

How

How wilt thou be able then to appear before him, at that time? With what face wilt thou look upon him, whom thou ſlighteſt ſo much, as to love any company better than his? Will it not confound thee to think that thou art but a ſtranger to him, though thou haſt been ſo often with him? and that he can find nothing of himſelf in thee; no, not after ſo many profeſſions of the greateſt love and friendſhip to him? O let him ſee, that he hath not beſtowed himſelf on one that knows not how to value ſo divine a Gueſt. Preſerve an everlaſting memory of his dying love. Never fail to thank him for it every day, with the greateſt paſſion thou art able to excite. Look on him ſeriouſly, and ſtudy to be like him. Never take off thine eyes from his beauties, till all his lovely qualities be imprinted on thy heart. Imitate his humility and great condeſcenſion to us of low eſtate. Learn of him to be meek and lowly in heart. *Matth.* 11. 29. Walk in love as Chriſt alſo hath loved us, and given himſelf for us, an offering and a Sacrifice to God for a ſweet ſmelling ſavour. *Epheſ.* 5. 2. Purifie thy ſelf, even as he is pure. 1 *John* 3. 3. Let thy converſation be without covetouſneſs; and be content with ſuch things as thou haſt. *Heb.* 13. 5. Truſt in the Lord, and doe good: make him thy hope, *Pſal.* 37. 3.

and

and thy portion. That as long as thou liveſt, Chriſt Jeſus may be ſeen among men. O what a goodly ſight would it be, to behold our Lord ſtill walking up and down in the world! To ſee the loving, the peaceable, the meek, the merciful, the Holy Jeſus again upon the earth! Do thou reſolve to be that bleſſed man, in whom he ſhall appear. Let not his image and likeneſs be loſt, whilſt thou art in being: and labour to leave it upon others when thou art dead and gone.

Particularly, thou mayſt reſolve all this month to meditate often on the PATIENCE of our Lord, under all the rude affronts and cruel pains he endured from his enemies: and the great dulneſs, untowardneſs, and ſlowneſs to believe, which he found in his Diſciples. That ſo *Patience may have its perfect work in thee*; to the *end thou mayſt be perfect, and entire, wanting nothing. For we have need of Patience, that after we have done the will of God, we may receive the promiſe. Reſt in the Lord therefore, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.*

James 1. 4.

Heb. 10. 36.

Pſal. 37. 7.

Reſolve not to be diſcouraged in thy Chriſtian courſe, whatſoever it be that thou art to doe or ſuffer. *Warn them that are unruly: comfort the feeble minded; ſupport*

1 Theſ. 5. 14.

ſupport the weak; be patient towards all men. Remembring that this is the character of thoſe who received the heavenly ſeed with honeſt and good hearts; *that they brought forth fruit with patience.* And we know that the fruit *of patience is experience; and experience worketh hope; and hope maketh not aſhamed.*

Luke 8. 15.

Rom. 5. 3, 4.

The

The Thankſgiving and Prayer.

ALL thy works praiſe thee, O Lord; they proclaim thy greatneſs, thy Wiſedom, thy Power, and Goodneſs, throughout the world. There is no place in Heaven or Earth where their voice is not heard. But the mouths of rational Creatures ought moſt to be filled with thy praiſes, whom thou haſt made to underſtand the wiſedom and majeſty of all thy works. We our ſelves, O Lord, are fearfully and wonderfully made. Thou haſt adorned Mankind with moſt noble perfections, and given us dominion over the works of thy hand. And after we had deſpiſed this honour which thou didſt us, chuſing to become like the beaſts that periſh: thou waſt pleaſed to doe us a greater; and to demonſtrate an infinite wiſedom, power and charity in our recovery by Chriſt Jeſus. I bleſs thee, O God, for that abundant grace; and for that part and portion, which thou haſt given me in it. That thou waſt pleaſed to come ſo lovingly, and dwell

dwell among us; and appear in the likeneſs of ſinful fleſh: to what can I aſcribe it, but thine incomprehenſible love, and readineſs to doe us good? I moſt heartily thank thee, that thou wouldſt ſo mercifully comfort us by thy Divine preſence among us; and encourage us to hope in thee, that thou wilt not deſtroy us. And that thou haſt proclaimed as much by thine eternal Word, and bidden us to hope in thy mercy. Above all, that thou haſt aſſured us by his Death and Paſſion, that thou wilt pardon our ſins; and by his reſurrection, that thou wilt beſtow on us eternal Life. There is no end, O Lord, of thy loving kindneſs. For thou continueſt to give us new aſſurances and tokens of thy good will towards us: and haſt now entertained me at thine own Table, with his moſt precious Body and Bloud. It is too little, O God of all grace, to give thee my ſelf, if I had any more to give. All that I can doe, is again and again to give my ſelf to thee. And as I have at thine Altar offered my whole ſoul and body to be employed according to thy holy will and pleaſure: ſo I continue here to renew my devotion to thee; and to oblige my

ſelf

ſ. If by repeated vows to be thy ſervant. I hope I ſhall never ſuffer thy love to ſlip out of my mind; nor forget the promiſes wherein I ſtand ingaged to thee. Yea, that thou in thine abundant goodneſs wilt always accompany me by thy holy Spirit, (which our Lord hath bid me expect from thee,) to preſerve alive his memory in my heart: that I may ever be a follower of him in poverty of ſpirit, in meekneſs, in mercifulneſs, in purity of heart, in peaceableneſs and ſtudying to be quiet. *And the*

2 Theſ. 3. 5. *Lord direct my heart to the love of God, and the patient waiting for Chriſt.* That I may endure all the troubles of this life with a compoſed conſtant ſpirit; and never repine at any thing that befalls me. That I may chearfully ſuffer for righteouſneſs ſake; and taking up my

Heb. 12. 1, 2. Croſs *run with patience the race that is ſet before me: looking unto Jeſus the Author and finiſher of our faith; who for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of thy throne of glory.*

Now

Now the God of patience and conſolation grant us all to be like minded one toward another, according to Chriſt Jeſus. Rom. 15. 5, 6, 7. That all Chriſtian People may *with one mind, and one mouth, glorifie thee our God: and receive one another, as Chriſt alſo received us, into thy glory.* Unite our hearts in love and charity, and give us grace *to follow after thoſe things which make for peace, and things wherewith one may edifie another.* Rom. 14. 19. O that the power of all Chriſtian Kings and Rulers may be employed to be a terrour to all evil doers; and to give praiſe, and encouragement, to all that doe well. That all the ſervants of the Lord in holy Offices may *be gentle unto all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves.* 2 Tim. 2. 24. And all thoſe that are under their care, may have the grace *to eſteem them very highly in love for their works ſake:* 1 Theſ. 5. 13. *and laying apart all filthineſs and ſuperfluity of naughtineſs, receive with meekneſs the ingrafted word, which is able to ſave their ſouls.* Jam. 1. 21. I recommend

mend to thy mercies all the poor, the ſick, the fatherleſs and widows; and whoſoever are in any diſtreſs: that they may remember the words of the Lord Jeſus, *and in their patience poſſeß their Souls.* And *the Lord deliver us all from every evil work: and preſerve us unto his heavenly kingdom: to whom be glory for ever and ever.* Amen.

Luke 21. 19.

2 Tim. 4. 18.

May.

May.

Meditation ſome day before the Sacrament.

CAſt your eyes now on the beautiful face of the earth, and ſee how all things ſmile upon you. How God hath crowned the year with his goodneſs, and cloathed the Paſtures with Flocks, the Gardens with Flowers and Fruits, and the Vallies with Corn.

How the little Hills, as the Pſalmiſt ſpeaks, are girded with gladneſs; and every Creature ſhouts for joy and ſings. *Pſal. 65.* And then think with thy ſelf, how uncomely it is that thou ſhouldſt be the onely dull and ſilent thing: whom the Lord hath adorned with greater riches and honour; and ſet over all the works of his hand. Think what nobler beauties he hath made thee to behold, and ſet before thy mind: even himſelf in all his glory, which ſhines upon thee in the face of Jeſus Chriſt. Think how he calls thee to a Paradiſe of delight, now that he hath invited thee to his holy Table: where he repreſents unto thee the Son of his love, the expreſs image of his perſon,

perſon, and all the happy fruits of his manifeſtation in our fleſh. Bid thy ſoul therefore awake, and meditate on his humble deſcent from Heaven for our ſake, with the acclamations of all the heavenly Hoſt; on all his miraculous works of charity; his holy and uſeful life; his bitter paſſion; his bloudy and ſhameful death; his glorious reſurrection and aſcenſion; his power at the right hand of God; and all the benefits he hath by theſe means obtained to us, and crowned our nature withall. Bid it ſing aloud, and give praiſe, and ſhout for joy. Stir up all that is within thee, to bleſs his holy Name. That while all things round about thee are freſh, and ſpirituous, and full of life; thou mayſt not remain the onely dead and heartleſs creature: but ſpring up together with the reſt, in all the acts of ſpiritual life. Say to thy ſelf, what a new world do I ſee? God dwelling here among men. *God in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes unto them.* Friendſhip made between Heaven and Earth. *Death ſwallowed up in victory.* The gate of Heaven opened to all Believers. Jeſus our forerunner, there already enthroned, waiting for all his faithful followers; and filling them now with good hope, peace, and joy in the Holy Ghoſt.

O what a glorious ſight is this: which the Angels themſelves admired! What a *new heaven & new earth* ſhould this have made, *wherein dwel-*

dwelleth righteouſneſs? What ails us, that we do not all become new creatures? And *beholding as in a glaſs the glory of our Lord, are not changed into the ſame image, from glory to glory; even as by the Spirit of the Lord?* I am aſhamed of my barrenneſs in the knowledge of Chriſt Jeſus: into whom I was ingrafted long ago. It is high time to be more fruitful in all good works. For he hath ſaid, that *every branch in me that beareth not fruit, my Father taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. And herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples.* I will go therefore and open my heart to him who is the root and fountain of life; that I may derive new ſpirit, vigour and ſtrength from him. I will go and declare that I believe in him: that I have placed my hope, my comfort and ſatisfaction in his love; and value his favour and bleſſing more than all the world. I will ſhew him how I long to be changed more and more, into his divine Image: and am reſolved *to abide in him, and that his word ſhall abide in me.* I will give him all the aſſurance of it I am able; by renewing my covenant with him; and making a chearful oblation of all that I am, and have, and can doe, unto his ſervice. Then ſure he will communicate more of himſelf unto me. I ſhall feel his divine power and virtue quickning me: *and becauſe* he

John 15. 2, 8.

Verſe 7.

Joh. 14. 19.

he lives, I ſhall live alſo. The Sun when he returns to viſit us with his warmth, doth not more revive all things, and renew the face of the earth, than I ſhall find him enlivening and renewing me: that I *may have my fruit unto holineſs, and the end everlaſting life.* For he himſelf hath ſaid, *If ye abide in me, and my words abide in you, ye ſhall ask what you will, and it ſhall be done unto you.* Be it unto me, O Lord, according to thy word. I ask nothing, but that I may ſtill have the grace to continue in thy love, by keeping thy Commandments. That I may grow and increaſe in wiſedom and holineſs; and be filled with all the fruits of the Spirit. With *love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance:* and that they may abound in me more and more, to thy praiſe and glory. *Amen.*

Rom. 6. 22.

John 15. 7.

Gal. 5. 22.

The Prayer ſome time before.

O Moſt bleſſed God, who art moſt lovely in thy ſelf and in all thy works: and full of love and kindneſs to us whom thou haſt made to underſtand thy glorious perfections. Thou art beloved of all thoſe that ſeriouſly fix their eyes on the beauties of thy Holineſs, Wiſedom and Goodneſs; and obſerve thy bounty to all thy Creatures. Thouſands of Angels and Saints thou haſt, whoſe hearts burn continually with love to thee: and thou haſt had many faithful ſervants that have died for the love of thee. I am one of thoſe fools and ſenſleſs wretches, that have loved every thing better than thee my Creator, and merciful Saviour. While others have burnt in the fires for thee, I have been unwilling ſometimes to take the pains of a few ſerious thoughts about thee. And my mind, at beſt, is apt to ſtart away from that moſt heavenly employment: it is hard to think, even of thy ſurpaſſing kindneſs to me without interruption, but for a few moments. I am too unlike

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the ancient Diſciples of the Lord Jeſus: being prone to content my ſelf with reading or hearing thy Word; with ſpeaking of thee, or praying to thee: and all many times without any love, or but with little affection to thee. Yea, while I make mention of thy love, I am not ſo much in love with thee, as it deſerves. I have beheld the Sun of righteouſneſs ſhining upon me, and received the deareſt pledges of thy loving kindneſs; without that warmth and heat of love which it might have excited. The livelieſt Truths have not penetrated ſo deep, as they ſhould, into my heart. But though thou haſt been pleaſed to intreat ſo earneſtly, and promiſe ſo liberally, as if thou ſhouldeſt be indebted to me for my love; it hath many times but little ſtirred this dull ſoul towards thee. Thou haſt loved us ſo much as to purchaſe our love at any rate: having redeemed us with thy Son's Bloud, which is the greateſt price; and called us to thy Kingdom and Glory, which is the greateſt reward: but alas! how unconcerned have I been, too oft, in all theſe wonders of thy love?

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I am aſhamed of my ſelf. I bluſh to think that after ſo long acquaintance with thee, I ſhould love thee and delight in thee to no higher a degree. Which is the onely thing, next to thy Grace, which pities our weakneſſes, that gives me hope I ſhall at laſt love thee far better. Still make mee more aſhamed, that after all thy care and pains thou ſhouldſt ſee ſo little of thy ſelf in me. And aſſiſt me by the power of a mighty grace, which I will endeavour to improve, to fix mine eyes more ſtedfaſtly on thee, and to ſtay my thoughts with thee; till I love thee ſo much as to be changed into thy likeneſs. Now that I am going to commemorate thy love in Chriſt Jeſus, let not my ingratitude provoke thee to abſent thy ſelf from me; but according to the gracious Covenant thou haſt made with us in his Bloud, be merciful to my ſins, and remember not mine iniquities againſt me. Make me know and feel that thou doſt pardon me, by exciting holy reſolutions in me to purifie my heart more perfectly; and diſpoſing me intirely to love thy holy nature and will, and conform my ſelf unto it in all things. *O that all carnal affecti-*

ons may die in me, and all things belonging to the Spirit, may live and grow in me. That I may have power and ſtrength to have victory, and to triumph againſt the Devil, the world and the fleſh. That I may utterly hate every thing that is evil; and cleave moſt affectionately to that which is good. Yea, that I may hate even Father and Mother, and the deareſt thing in this world, rather than ſin againſt thee and forſake thee. That no relation, no pleaſure, no profitable enjoyment, may ever turn my heart from thee, but rather draw me to thee, and make me more in love with thee. All thy Creatures may juſtly complain of me, if I ſhould not love thee above them all. But how ſhall I anſwer it to our Lord Jeſus, if his love ſhould not conſtrain me? O that the ſpirit of thy ancient Saints may hereafter poſſeſs my heart. That I may cry *out after God, even the living God. That I may watch for thee, more than they that watch for the morning: And my ſoul may follow hard after thee: and even break for the longing it hath to thy judgments at all times.* That

Pſal. 131. 6.

63. 8.

119. 20.

I may

I may be a *diligent follower of their doctrine, manner of life, purpoſe, faith, long-ſuffering, and patience.* O that the *words of thy mouth may be ſweeter to me than the honey and the honey comb.* That I may *delight my ſelf in thy commandment which I have loved.* And the light of thy countenance may be better to me than life it ſelf. *Amen.*

2 Tim. 3. 10.

Pſal. 119. 103.

Pſal. 119. 47.

Confirm and ſtrengthen, good Lord, all theſe holy deſires and diſpoſitions which thou haſt wrought in my heart; that they may ripen into all the fruits of righteouſneſs, which are by Chriſt Jeſus to thy praiſe and glory. In his holy words I farther recommend my ſelf to thine infinite mercies, ſaying,

Our Father, &c.

The Meditation afterward at home.

O *Love, what haſt thou done?* ſaid an holy man, when he thought of the Mercies of God in Chriſt Jeſus. Thou broughteſt the Son of God down from Heaven, and madeſt him appear in the likeneſs of Man. Thou broughteſt him to his Croſs, and madeſt him an offering of a ſweet ſmelling ſavour unto God. *O Love, what wouldſt thou not doe* (mayſt thou ſay to thy ſelf) if thou didſt but poſſeſs our hearts? That which made him like to us, and brought him down hither, would make us like to God, and carry us up to Heaven. If I did but love God, what could he demand of me which I ſhould not immediately doe? How naturally ſhould I ſtudy to pleaſe him? How eaſie and delightful would it be to comply with his will? and what a favour ſhould I count it, that I might know his will which I am to doe? None of his Commandments would be grievous to me; but all his ways pleaſantneſs, and all his paths peace. And will it not be very ſtrange, if I ſhould not love him: who hath loved me ſo much, and is ſtill demonſtrating his kindneſs to me? I muſt forget my belief if I ſhould not love him: and *that* he will not let me forget; but calls me often to his holy Table, and feeds me with the ſweet remembrance of him. There he repreſents to me that which I continually profeſs to believe.

lieve. That he is the Father Almighty, of whom the whole family of Heaven and Earth is named. That Jeſus is his onely Son our Lord; that he was conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified and put to death, roſe again, aſcended to God's right hand, and will come at laſt to judge the quick and the dead. This is my Faith. May I never make confeſſion of it without feeling it excited *to work by love*. May it always call to mind the vows I have made *to live by this faith of the Son of God*. May it *purifie my heart*; that when he ſhall appear again and come to judge the world, my *faith may be found to praiſe, and honour, and glory*. Amen.

Gal. 5. 6.

2. 20.

Acts 15. 9.

1 Pet. 1. 7.

This was the reaſon, you may here conſider, that good man anciently adviſed all Chriſtians to repeat the Creed every morning. Not as a Prayer, or a preſervative from ſin, merely by the force of the words: but to put them in mind that they were the followers of Jeſus, who had done and ſuffered ſo much for them; and to quicken themſelves to love and to good works, which are the natural fruits of faith in Chriſt. Reſolve therefore to reflect on it, for this end. Shew that thou doſt willingly remember the Lord Jeſus, and ſtudieſt to ſtir up his love in thy heart: and haſt not

onely ſome ſudden flaſhes of it forced upon thee, by the mere greatneſs and power of his love. Think that thy love to him will grow faint and cold without theſe endeavours: ſo that it will be a doubt to thy ſelf (O how uncomfortable is that?) whether thou loveſt him or no.

And the better to preſerve it, thou mayſt reſolve particularly to meditate often, all this Month, upon this piece of Chriſt's love, in inſtituting and ordaining, juſt before he died, theſe HOLY MYSTERIES at this divine Feaſt, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. O what a kindneſs was this, mayſt thou think with thy ſelf! what wonder of love, which is here fairly repreſented to us, and ſet before our Eyes! What a pleaſure is it to ſee our ſelves thus beloved of the Sovereign of the World! to behold our ſelves in the arms of the Almighty, the onely wiſe, and all-ſufficient good! who will never fail to take care of us, provide for us, direct, ſupport, aſſiſt, comfort and protect us; yea, and eternally bleſs us. This is love indeed, that we have ſuch pledges given us of his everlaſting kindneſs: that we ſhall ſee him in the other world, where we ſhall know him and love him as much as we can deſire. Nay, what an happineſs is it that we can love him at all? And that he will take ſuch care to excite our love to ſo great

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an height in this World? O what pleaſures have I felt in loving him; and offering my heart with ſincere affection to him! How doth my will ſweetly melt into his; when I think how good he is, and how much I am obliged to him! We ſhould never have praiſed him ſo much, if he had not thus repreſented his love to us: And that, together with entire friendſhip and concord (to which he alſo here ingages us) is the happineſs of Angels and glorified Spirits. I will never ceaſe to think of theſe pleaſures, that I may never ceaſe to enjoy them: but be ſtill more and more praiſing thee, till I come to praiſe thee in the company of the Bleſſed.

The Prayer and Thankſgiving afterward.

O Moſt holy and ever bleſſed God; thy Name alone is excellent; thy Glory is above the Earth and Heaven. All the heavenly Powers continually proclaim thy Greatneſs; and raiſe themſelves, not thee, by admiring, loving and praiſing thy eternal Majeſty. I moſt humbly adore and extoll thy unſearchable Wiſedom, thy uncontrollable Power, thy boundleſs Goodneſs; and thy unſpotted Holineſs and Truth. It is a ſhame, I acknowledge, that ever I ſhould think of eſteeming or loving any thing like to thee, who art ſo infinitely above all the world; and it being ſo impoſſible for me to be ſafe or happy, but in thy love. And it is no leſs ſhame to make mention of thy Name, without the greateſt joy and ſatisfaction of heart in thy love and favour. For thy Wiſedom is the ſureſt guide and moſt certain director: thy Power is our ſtrength and ſafeguard: thy good Providence is our all-ſufficient treaſure: thy Holi-

Holineſs and Truth is our ſecurity: thy Goodneſs is our hope and comfort: thy unerring Will is our ſatisfaction, in all events that here befall us. I cannot wiſh, when I ſeriouſly recollect my ſelf, to live in a world without thee. It would be better not to be at all, than to be forſaken of thee, and left to the conduct of my own childiſh thoughts and deſires; and to the protection and proviſion of my own weakneſs. How much do I owe thee, even for this knowledge of thee? And I have had daily, yea minutely experience of thy loving kindneſs, ever ſince I had a being. A great number of thy Creatures ſerve me, and miniſter unto my content and comfort, by thy command. And thy own Son is become a ſervant to me, and ſubmitted himſelf to the vileſt ſtate and condition for my happineſs. I deſerve not to live, if I ſhould not love thee entirely. For thou art every day adding new fewel to my love, and taking care that it may never go out. What tokens of thy love hath this day brought along with it to my Soul? Thou haſt given me leave to wait upon thee, and feaſt with thee at thy own Table: To ſee the love that the Lord Jeſus

bare and ſtill continues to me; that I may be ſtill more induced to love thee, and ſtrongly engaged to be ſo happy, as to continue in thy love by cordial obedience to thee. Who can look on thee, O bleſſed Lord, and not love thee? Who can think of what thou haſt done unto us, and not devote himſelf eternally to thy love and ſervice? But alas! our eyes are weak; our thoughts are ſhort and tranſient; we are ſoon weary of beholding, and thinking even of thy love. Direct my thoughts therefore by thy mighty power more ſtrongly towards thee. Faſten in my mind a more lively remembrance of thee: that I may, at leaſt, be often looking back unto thee, and delight to reflect upon thy wondrous love. *Turn mine eyes from beholding vanity and quicken thou me in thy way.* And, O that all my love may be changed into obedience; that I may be ever very fearful to diſpleaſe thee; and careful to omit no part of the duty I owe thee: but I may ſpend my days in acts of holy love towards thee and towards all men. That I *may rejoice evermore: pray without ceaſing:*

Pſal. 119. 37.

1 Theſſ. 5. 15, 16, 17, &c.

ſing: in every thing give thanks: prove all things, and hold faſt that which is good: never rendring to any man evil for evil; but ever following that which is good, both among our ſelves, and to all men.

And I deſire the happineſs of all Mankind: eſpecially that the *Faith* of all Chriſtian people may *grow exceedingly, and the charity of every one toward each other may abound.* 2 Theſſ. 1. 3. That ſo they may *adorn the doctrine of God our Saviour in all things:* Tit. 2. 10. and recommend his Religion, effectually, by their good and innocent lives, to all the world. *Give the King thy judgments, O God: that he may judge thy people with righteouſneſs, and thy poor with judgment. That the greater powers may bring peace to thy People, and the leſſer alſo, by righteouſneſs. That they may judge the poor of the people, and ſave the children of the needy, and break in pieces the oppreſſour. That we may all fear thee, as long as the Sun and Moon endure, throughout all generations.* Pſ. 72. 1, &c.

Now

2 Theſſ. 2. 13, 14. Now unto him that *hath choſen us to ſalvation, through ſanctification of the Spirit; and belief of the truth: whereunto he hath called us by the Goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt*, be thanks and praiſe, and love and obedience rendred, world without end. *Amen.*

June.

The Meditation ſome day before the Sacrament.

IS it poſſible that the great God ſhould be *manifeſted in the fleſh?* And that he ſhould *purchaſe* thoſe who were his Creatures, ſinful Creatures, *with his own bloud?* Surely we do not believe this. 1 Tim. 3. 16. Acts 20. 28.

How joyful, how thankful ſhould we be; how holily, how purely ſhould we live; if we thought our ſelves ſo nearly related to him? What faith, what hope ſhould we place in him? How confidently ſhould we truſt our ſelves, and all we have with him? How willingly ſhould we reſign our ſelves to his pleaſure, who hath not thought this too much to doe for us? And how contentedly ſhould we want what he pleaſes not to give, who hath done us ſuch an honour, as to marry us to himſelf? If he had taken hold of the Nature of Angels, and laid down that life, that precious life which was ſpent for us, for their redemption; how much would thoſe heavenly

heavenly Creatures have loved him? And yet, now that he is desirous of our little love, he cannot have it. O my Soul, what is become of that love which thou lately professedst to him? I thought the last time we were at his Table, that thou wast mightily sensible of his love, and wouldst never cease to love him. Didst thou not protest, that nothing was so dear unto thee as thy Saviour, and his Commands and precious Promises? That thou hadst rather lose thy life, than lose his favour? And didst thou not resolve that thou wouldst preserve it as thy life, by all the acts of love to God and Man? O how easily do we forget the greatest benefits? How apt are we to pay him onely with liberal promises? If he had not made us this new invitation to his Table, it is possible we might have forgotten that we have any obligations to him. But this sweet voice of thy Saviour, which calls upon thee; saying, Come, *doe this in remembrance of me*, how doth it awaken and revive that love, which sometime I felt in my heart to him? Thanks be to his goodness for this new opportunity to acknowledge his love, and to profess my own. I hope in time I shall love him to the height of my desires: and by these frequent remembrances of him, become perfectly like him.

Though very unworthy therefore of this new favour, who have been so unmindful of the old, I will go into his house, and present my

my ſelf at his Altar: if it be but to declare that I belong to him; and am not willing to loſe his bleſſing. I will ſhew him at leaſt that I do not quite forget him; and have a mind to become a better Chriſtian. But how is it poſſible, that I ſhould ſee the repreſentation of his mighty love, that I ſhould behold his pains and agonies for my ſake; and doe no more than tell him that I keep him in mind, and intend to obey him? I cannot chuſe but vow my ſelf intirely to him. I muſt bind my ſelf in the moſt ſacred Covenant, to keep his Commands. I can do no leſs than aſſure him again that I *love righteouſneſs, & hate iniquity:* and will chuſe death, rather than to diſpleaſe him. Nay, I will reſolve never to ceaſe to renew theſe vows; and multiply my engagements: and then at laſt, ſure I ſhall become ſtedfaſt in his Covenant, and *delight my ſelf greatly in his commandments. My ſoul ſhall keep thy teſtimonies, and love them exceedingly. My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes. So ſhall I keep thy Law continually for ever and ever. I will rejoyce at thy word, as one that findeth great ſpoil. And love thy commandments above gold, yea above fine gold. The Law of thy mouth ſhall be dearer unto me, than thouſands of gold and ſilver.* Let us go, my Soul, and thank him heartily, as for other benefits of his Paſſion, ſo for theſe hopes I have of becoming ſo perfectly

Pſal. 112. 1. Pſ. 119. 167, 48, 44, 162, 127, 72.

perfectly in love with him, that I ſhall exactly reſemble him. *Hope in God, for thou ſhalt yet praiſe him, who is the health of thy countenance, and thy God.* *If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Bleſſed be God, which hath not turned away my prayer, nor his mercy from me.*

Pſal. 42. 11.
Pſal. 66. 18, 19, 20.

The Prayer ſome day before the Communion.

O Moſt High and Holy one, who canſt not be comprehended by our ſhallow thoughts, nor by any other thing, but onely thy ſelf. Though inconceivably beneath thine infinite Majeſty, and alſo a miſerable ſinner, I make bold, in the Name of the Lord Jeſus who is my hope, with humble reverence to proſtrate my ſelf before thee. Acknowledging that thou art my maker, my Lord and Sovereign; and that I being the work of thy hands, muſt needs be thy ſervant and ſubject. Yea, thou haſt given me leave every day to call thee Father, and owneſt me for thy Child. With what fear and aſtoniſhment, with what grief and ſorrow, doth it become me to lie in thy preſence? How heavily have I condemned my ſelf by theſe acknowledgments? For I have not always honoured and ſerved thee as my Creatour, nor loved and delighted in thee as my moſt gracious Father, nor obeyed and ſubmitted to thee in all things, as my Sovereign Lord and Maſter.

ſter. I have too oft rebelled againſt thine Almighty Power and Authority, and ſpurned againſt the bowels of thy love, and broken thy moſt holy Laws, and violated that faith which I profeſſed in my Baptiſm, and have many times ſince plighted unto thee. Thine Almighty mercy accuſes me. The paſſion and torment, the death and reſurrection, the threatnings and promiſes, all the love of my dear Saviour condemns me; and ſo do the mighty works, and the gracious inſpirations of the Holy Ghoſt. And yet I have no whither to fly, nothing to truſt unto, but that Almighty mercy; the paſſion and love of our Lord; the power and grace of the Holy Ghoſt. How ſhall I hope for pardon from that love which I have offended? and look for mercy from thoſe tender mercies which I have too much ſlighted? With what confidence can I expect a remedy from that power which I have reſiſted? O the long-ſuffering and patience of my God! O the infiniteneſs of thy mercy! and the precioufneſs of that Bloud, that can waſh away ſo many tranſgreſſions againſt it ſelf. I adore thee, I thank thee,

O God, who *haſt ſet forth*

Rom. 3. 25. *Chriſt Jeſus to be a propitiation*

tion through faith in his bloud. By his Croſs and Paſſion, good Lord, I hope to be delivered; and wait on thy mercy for the power of his holy Spirit, to *waſh me throughly from mine iniquity, and cleanſe me from my ſin.* Aſſiſt me thereby, I moſt humbly beſeech thee, to *purifie my ſelf from all filthineſs both of the fleſh and of the ſpirit:* to purge my mind, my affections, my paſſions, from whatſoever is offenſive to thy pure eyes, who canſt not approve of iniquity. For I would have *no uncleanneſs, no inordinate affection, no evil concupiſcence and covetouſneſs, no anger, wrath, malice or evil ſpeaking* to be found any more within me. And now that I am about to remember the death of Jeſus, help me to mortifie all theſe more perfectly, and to hate them worſe than death. Behold, O Lord, I abandon all worldly luſts. My ſoul is open; and I have emptied my heart, to receive the fulneſs of thy Grace. Take an abſolute poſſeſſion of me; rule in me by thy Laws; guide me by thy counſels; fill me with thy

Pſal. 51. 2.

2 Cor. 7. 1.

Col. 3. 5, 8.

thy love; ſatisfie me with the comfort of thy promiſes; and refreſh me with thy divine joys: that I may have a great delight to be thy faithful and obedient ſervant. O that I may feel, at thy Table, the livelieſt apprehenſions awakened in me of what thou haſt done for my ſoul. Hold my thoughts cloſe unto thee; inſpire me with devout Meditations; ſtrengthen and increaſe in me all good reſolutions; and enable me to bring them to good effect. I know thou never faileſt thoſe that heartily ſeek thee. Our Saviour hath bid us ask and we ſhall receive, ſeek and we ſhall find, knock and it ſhall be opened to us. Fulfil then, O gracious Lord, all my petitions: ſo give unto thy ſervant what he humbly asks, let him that ſeeks find, open the gate to him that knocks: that I may be made partaker of Chriſt's moſt bleſſed Body and Bloud. And feeling the comforts of holy fellowſhip and friendſhip with him, and ſtudying to maintain it by a pure and blameleſs life; I may now and ever triumph in thy Salvation, and ſing thy praiſes in thy Church on Earth, and among thy Saints and Angels in Heaven: giving honour, bleſſing, power, and

and dominion unto thee, O Father Almighty, and unto thy Son Chriſt Jeſus to all Eternity. *Amen.*

Our Father, &c.

A Me-

A Meditation afterward at home.

DOſt thou mind, O my Soul, what thou ſayeſt, when every day thou calleſt God, Father: thy *Father which is in Heaven?* How happy art thou, if thou art beloved of God Almighty? So beloved, that the Lord of Heaven and Earth is thy *Father?* What is there that thou canſt deſire, what canſt thou long for beyond this? How well ſatisfied and contented ſhouldſt thou be in the pooreſt condition; how well aſſured that all ſhall be well with thee, if thou art ſure of this one thing, that he is thy Father? and what ſhould make thee doubt of it, though ſo great an honour? Where haſt thou been now? what haſt thou been doing? Haſt thou not been with Jeſus? Haſt thou not profeſſed thy ſelf a Chriſtian? *And truly their fellowſhip is with the Father, & with his Son Jeſus Chriſt.* 1 John 1. 3.

He hath ſhewn thee the love which God bears to thee. He hath bidden thee, by thoſe tokens, reſt aſſured that he will never ceaſe to love thee. For he hath given himſelf to thee; and thou haſt given thy ſelf to him. The Covenant of Friendſhip and eternal Love hath been renewed between us. Thou haſt made oath again of fidelity to him; and he hath ſworn in his Holineſs, that he will not take

take his loving kindneſs from thee, nor ſuffer his faithfulneſs to fail. O how rich is he, that poſſeſſes God; and is heir of his immortal glory! How chary ſhould we be of this ineſtimable wealth? How void ſhould we be of all other cares, but onely this; to preſerve the love of our heavenly Father? What ſhould covetouſneſs doe in that heart, which enjoys ſuch a treaſure? What ſhould Ambition, what ſhould Vain-glory doe in him, that can boaſt of the honour of having God for his Father? Need he fear that he ſhall want, who is ſo well provided? Should he murmur or repine, who hath ſuch fulneſs? Is there any cauſe of anger, if our Father be not angry? Shall we be uncharitable to any, who partake of ſuch great charity? Watch, O my Soul, and walk circumſpectly, that thou loſe not ſuch exceeding abundant grace, as this which is beſtowed on thee. Go forth in this new ſtrength and comfort which thou haſt received, and perfect thy conqueſts over the World, the Fleſh, and the Devil: and reſolve that nothing ſhall ſeparate thee from the love of God in Chriſt Jeſus our Lord.

Well mayſt thou ſtand to this reſolution, if thou remembreſt that he is thy Father. For what is it that hath tempted thee, and drawn thy heart at any time from him? Nothing but a little ſhort pleaſure. Nothing but a vain, and many times fooliſh, breath

of a mortal man; whoſe breath is in his noſtrils, and muſt ſhortly die, and all his thoughts periſh. Nothing but that which the Moth can corrupt, or the Ruſt conſume, or a Thief deſpoil us of. Nothing but a fading beauty, which ſickneſs or time will certainly bring to decay. What are all theſe to the pleaſure of pleaſing God? to the commendation and praiſe which comes from unerring and eternal wiſedom? to the durable riches, honour and beauty which our heavenly Father will give us for our portion? Our hopes in him now are infinitely better, than any thing elſe. The love of ſuch a Father is more worth, than all that the whole World can doe for us. Value thy ſelf highly then, upon this account: and never call him Father more, but with the greateſt joy and contentment of heart. *Be care-*

Phil. 4. 6, 7. *ful for nothing, but in every thing by prayer and ſupplication with thanksgiving, let thy requeſts be made known unto him.* Look often into thy heart, and ask if he be there: and ſay, It is enough; God is my Father, in this will I rejoice. *The peace of God which paſſeth all underſtanding, ſhall keep my heart and mind through Chriſt Jeſus.*

And here you may reſolve all this Month, to meditate often upon the great FAITH and confidence which he repoſed in his heavenly Father, and expreſſed when

Luke 23. 46. he died, ſaying; *Father, into thy hands I commend my Spirit.*

He

He truſted himſelf with him, that he ſhould have a bleſſed reſurrection. *His fleſh reſted in hope; that he would not leave his ſoul in hell, neither ſuffer his holy one to ſee corruption.* Acts 2.26,31. Though he was then ſcorned, abuſed, made the vileſt of men, and ſhamefully put to death upon a Gibbet; yet he took God's word for it, that he ſhould riſe, and reign, and be glorified eternally; triumphing over all his enemies, Hell and Death it ſelf. Do thou labour to imitate him in this holy Faith, both for all the things of this life, and of that which is to come. Form thy ſelf to an habitual truſt in God's careful Providence, and precious Promiſes; and *commit thy ſelf unto him in well doing.* Take care of that only; and leave all the reſt, with an aſſured confidence, to him. *Let thy converſation be without covetouſneſs; be content with ſuch things as thou haſt: for he hath ſaid, I will never leave thee, nor forſake thee. So that we may boldly ſay, The Lord is my helper, and I will not fear what man can do unto me.* Heb. 13. 5, 6. *This is the promiſe that he hath promiſed us, even eternal life.* 1 Joh. 2. 25. And theſe things *ſaith the AMEN, the faithful and true witneſs, the beginning of the Creation of God; If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and* Rev. 3. 14, 20, 21.

be with me. To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.

The

The Thankſgiving and Prayer afterward.

I Return unto thee, O moſt great and glorious God, all praiſe and thanks, for thine infinite, inconceivable Mercies to us the Children of Men. It is but juſt and reaſonable that I ſhould acknowledge thee with the heartieſt affection, and the greateſt chearfulneſs of ſpirit, who haſt made us, and redeemed us, and ſent thy holy Spirit to ſanctifie us, and deſigned us to immortal glory. All the Hoſt of Heaven is continually praiſing thee. The Thrones, the Dominions, the Principalities and Powers; the Apoſtles, the Prophets, the Martyrs and all the bleſſed, *reſt not day nor night, ſaying, Holy,* Rev. 4. 8. *Holy, Holy, Lord God Almighty, which was, and is, and is to come.* Thou ever waſt, and ever wilt be the fulneſs of Wiſdom, Power, Bounty, Holineſs and Truth: and therefore it is not only my juſt duty, but my happineſs to unite my heart with all that glorious Company; and to bleſs thee, O Father

of Mercies, who haſt brought me forth out of nothing, and made me ſuch an excellent Creature, and ſent thy Son to ſeek and to ſave me when I was loſt; and purchaſed me to thy ſelf by his Blood, and waſhed me in the Laver of regeneration, adopted me for thy Child, inſtructed me in thy holy Goſpel; guided me hitherto by thy faithful Miniſters, admitted me to the Communion of Saints, and fed me with the Body and Blood of my deareſt Saviour. Bleſſed be that Goodneſs, which hath ſent the Holy Spirit ſo often to viſit me, to comfort, aſſiſt and conduct me through the dangers of this World: and which ſtill continues its Grace unto me; though I have not always given that reverence, attention and obedience to its heavenly motions, which I ought. Every day gives me new occaſions to ſpeak good of thy Name. And now particularly, I am bound to render thee my thanks for the ſweet refreſhments of that holy Feaſt, of which I have been partaker; for the new reſolutions thou haſt wrought in my heart; for the freſh pledges of thy love; for the aſſurance thou haſt given me that thou art my Father who wilt

ever

ever take care of me; * ——— for the joys I feel in thy Fatherly love; for the comforts of Brotherly kindneſs; for all the pleaſure of thy Houſe, the fore-taſtes of Heaven, and the hope of everlaſting life. *I will greatly praiſe the Lord with my mouth, yea, I will praiſe him among the multitude.* Pſal. 109. 30. *I will love the Lord, becauſe he hath inclined his ear unto me: I will call upon him as long as I live.* 116. 1. *Seven times a day will I praiſe thee: becauſe of thy righteous judgments.* 119. 164. I will truſt thee; and commit my ſelf intirely to thee. I will always hope in thy mercy; and depend on thy power and faithfulneſs; and ſatisfie my ſelf in thy kindneſs, care and fatherly Providence; and glory in this, that *I know and underſtand that thou art the Lord, which exerciſeſt loving kindneſs, judgment and righteouſneſs in the earth: for in theſe things are thy delight.* Jer. 9. 24. And therefore I wait on thee, from whom

* *Here pauſe a little, that your hearts may be tranſported and over-joyed in the thought that God is your Father.*

cometh my help and my ſalvation, for the conſtant ſupply of thy holy Spirit, which I believe thou wilt give to thoſe that ask it, to ſtrengthen and enable me to pay thee my vows continually. Maintain, good Lord, ſuch a ſenſible remembrance in me, of thee and of thy love; that my heart may always

Pſal. 119. 36. be *inclined to thy teſtimonies; and not unto covetouſneſs.* That I may ſerve and pleaſe thee in all purity, heavenly-mindedneſs, ſimplicity, charity, humility, contentedneſs of ſpirit, faith, hope and joy in the Holy Ghoſt. *In the Lord*

56. 10. *will I praiſe his word. In*

119. 114. *thy word do I hope. Stabliſh thy word unto thy ſer-*

38. *vant who is devoted to thy fear. Let I pray thee, thy*

76. 77. *merciful kindneſs be for my comfort, according to thy word unto thy ſervant. Let thy tender mercies come unto me, that I may live, for thy Law is my delight.*

And I heartily deſire the Salvation and welfare of all mankind: eſpecially that all Chriſtian people may underſtand their happi-

happineſs; and *walk worthy of the Lord, who hath called them to his kingdom and glory.* 1 Theſſ. 2. 12. And as thou haſt given Kings and Princes a ſupreme Authority over others: ſo their ſpirits may be raiſed to a greater height of Chriſtian Wiſdom; that they may think it their trueſt glory to be like unto thee, in doing much good to all their Subjects. Bleſs our Sovereign with a happy and proſperous Reign; *that in his days the righteous may flouriſh, and abundance of peace; that the needy may be delivered when he crieth; the poor alſo and him that hath no helper.* Pſal. 72. 7. 12.

A Father of the fatherleſs, and a Judge of the widows, is God in his holy habitation. Thou, O God, haſt prepared of thy goodneſs for the poor. Thou giveſt food to the hungry; and looſeſt the priſoners; and preſerveſt the ſtrangers: and raiſeſt them that are bowed down. Pſ. 68. 5. 10. 146. 7, 8, &c. I recommend them, and all miſerable people unto thy Fatherly pity and protection, who reigneſt Lord of all

for ever and ever. *Let all*
Pſal. 70. 4. *thoſe that ſeek thee, rejoyce, and be glad in thee: And let ſuch as love thy ſalvation ſay continually, Let God be magnified. Bleſſed be the name of*
113. 2. *the Lord, from this time forth, and for evermore.* Amen, and Amen.

July.

The Meditation ſome day before the Communion.

HOW can I think that I love my Saviour ſo dearly, as I ought? And without love who can be welcome Gueſts at his holy Table? They are often in my thoughts, whom I love with a ſenſible paſſion. My mind is perpetually looking towards them. I delight in their company and converſation; and ever labour to recommend my ſelf to their affections, by conforming my ſelf to their will and humour. How do I ſtudy to pleaſe them? And if they will tell me what will pleaſe them, O how glad am I of the opportunity to ſerve them? Nay, I can croſs my ſelf and my own inclinations, to follow theirs; I love they ſhould be honoured and eſteemed by all. I am much caſt down, if I have given them any diſguſt: and not a little troubled, that others have offended them, or done them any wrong. O that I felt but this little ſign of a tender love and regard to my ſweet Redeemer! that my heart were wounded (now

that I am going to behold his Wounds) for the juſt offence I have at any time given him; and the great forgetfulneſs and ingratitude of moſt of thoſe that are called by his Name. He may well be diſpleaſed, if it be but for the defects of my love, and the coldneſs of my affection to him, who hath deſerved to be remembred with the greateſt paſſion. For I have long profeſſed love to him. I have received many teſtimonies of his ſpecial kindneſs to me; and given many aſſurances of mine to him. And yet how pale and dim are thoſe marks of a great love to him which are plainly viſible in me to others? Am I ever caſting mine eyes towards him? Doth he often preſent himſelf before my mind, and feelingly touch my heart? Am I never better pleaſed, than when I am going to him? Is the queſtion rather what will pleaſe him, than whether I ſhall do it? He hath declared his will in his holy Goſpel; am I glad to hear of it, and read it, and very deſirous to know it in all things? Can I forſake my own will chearfully, to follow his? And doth it grieve me much that his excellent Laws are not obſerved; and that all Chriſtians do not love and honour him?

O Lord, thou knoweſt our weakneſs, and how hard it is to keep our minds and hearts ſo ſtedfaſtly fixt upon inviſible things. And in great pity therefore haſt ordained holy Myſteries, for a frequent remembrance of thee; and to repreſent thy ſelf and thy love

more

more ſenſibly to us. By this means I hope to grow in time to a perfect love: ever bearing thee in mind; and delighting to give thee thanks and praiſe; and conforming my ſelf to thy bleſſed Will; and deſiring and ſtudying that thy Name may be hallowed and honoured by me, and all men elſe throughout the world. This hope incourages me to go to thy Table, though very unworthy to be entertained by thee. There I hope alſo, my Lord will meet me, and ſpeak kindly to me; as one that loves him, at leaſt, a little better than any thing beſide; and is reſolved and determined to love him more and more. He invites us thither to increaſe our faith, and to nouriſh our love, and to ſtrengthen our hope, and to excite our gratitude; and exerciſe all our graces: and therefore I will not refuſe his kindneſs; even becauſe I deſire and long to love him ſo much.

But firſt, my ſoul, let us examine our ſelves, whether we be ſure that this, indeed, is the very ſenſe of our heart: that we really love to pleaſe him in every thing; and heartily mean to proceed in this love, to the moſt ready and willing obedience to all his Commands. And doth it not become us humbly to confeſs the fooliſh wandrings of our affections from him; to bluſh for ſhame that we fall ſo ſhort of our own reſolutions; and to excite our ſelves to greater watchfulneſs and diligence in well doing? Ought not the very remembrance of our former

former coldneſs, to put a greater heat into us? and our former backwardneſs, make us to be more forward and zealous? Should we not vow our hearts again to him? and let him know, that we ſhall not think we live when we do not love him; and that we ſhall be willing to die that we may more love him? But how can we hope to grow ſtill better, by theſe new expreſſions of his love to which he invites us; without his gracious aſſiſtance which ought to be faithfully implored? Let us go then to him before-hand, and deſire him to raiſe up thoſe thoughts and affections in us, which we cannot produce in our ſelves: that we may bring an heart full of love to him, and carry it away full of joy, to find it more inlarged to love and ſerve him.

The

The Prayer ſome time before.

O Moſt holy and ever bleſſed Lord of Heaven and Earth; *who art good and doſt good* to all thy Creatures; and to us above all the reſt, who are moſt unworthy of thy loving kindneſs. It is but a part of my duty to admire and praiſe thy great and glorious perfections; to reverence thee, to worſhip thee, to love thee, and with heart and tongue both here and eternally to acknowledge my dependence on thee, to give thee thanks and ſpeak good of thy Name. But it becomes me no leſs to debaſe my ſelf in the loweſt manner before thee; becauſe all that I ſpeak in thy praiſe declares my foul ingratitude to thee my Creator and conſtant Benefactor. There is nothing that I can juſtly call my own, without thy leave, and I have received exceeding much from thy bounty, and thou haſt made me that I might enjoy ſatisfaction in thee, the moſt Sovereign good, and taken care to bring me acquainted with thee; which ought now to be remembred with the greateſt humility, thankfulneſs, and joy-

full

full reſignation of my ſelf and all that I have to thy obedience. But alas! how little do I feel thee, though I live and move and have my being in thee? Though I have taſted of thine abundant goodneſs every moment, how late was it before I ſeriouſly thought of my obligations to thee? Now that I ſee thou haſt ſent thy Son, the expreſs Image of thy Perſon among us, how little is it that I know of thee, and what a ſtranger am I ſtill to thee? I have been too willing to receive but ſmall benefit by his appearing; and to content my ſelf with a little meaſure of that purity, wiſdom and goodneſs, which he came to impart unto us. Thus fooliſh and ignorant have I been: and it was but fit that we ſhould ſink into the greateſt ſtupidity, when we were ſuch fools as to leave thee, and follow the counſels and deſires of our own hearts. For ever adored be thy infinite charity, who art not willing to loſe us, when we are ſo forward to loſe thee and our ſelves. Bleſſed be the exceeding abundance of thy Grace in Chriſt Jeſus, which continues to invite even ſuch ſenſeleſs wretches to come unto thee; who have ſo little eſteemed it, or know how to value the unſcearch-

unſearchable riches of it. The marvellous greatneſs of thy forbearing and pardoning mercy, if nothing elſe, will incline and excite my heart, I hope, to love thee much above all things. That ſo at laſt I may love thy bleſſed Nature, and perfectly underſtand that it is my happineſs, to have thy Image renewed in me, in righteouſneſs and true holineſs. Thou haſt often convinced me, praiſed be thy goodneſs; that it is impoſſible for me otherwiſe to be happy. Thou haſt wrought many ſtrong reſolutions in my ſoul, to be guided and governed by thine unerring Wiſdom, and holy Will. And I have felt the comforts of a pure, humble, meek, merciful, peaceable and loving diſpoſition of heart. Perfect, good Lord, what thou haſt wrought in me: that all the pious inclinations of my ſoul, may ſettle in a firm and laſting habit of well-doing. Our righteouſneſs, I know, cannot profit thee; but thou delighteſt to communicate thy ſelf to thy Creatures; eſpecially to thoſe who think it the greateſt treaſure to be inriched with thy Wiſdom, and to be made partakers of a Divine nature. O thou who haſt given me this knowledge, who haſt given me a will

to

to chuſe thee for my portion, make me completely happy in being made exactly like unto thee.

Meet me graciouſly when I approach to thy Table, and repreſent thy Son Jeſus ſo feelingly to me: that my mind may be more clearly illuminated to underſtand the beauteous perfections of his Holineſs, and my will more ſtrongly bent to cleave unto him: and all the powers of my ſoul mightily enlivened to follow and imitate him to the end. I go with a deſire, O Lord, to learn of him; that I may henceforth have low thoughts of my ſelf, as having received all I have from thy fulneſs; and low thoughts of all enjoyments on earth, as a ſmall part of that happineſs to which thou haſt deſigned me; and hateful thoughts of every ſin, as that which is oppoſite both to thee and to my own happineſs. O that the thoughts of thy goodneſs, may ever hereafter make me partaker of more of thy Holineſs: that thy mercy and indulgence may never tempt me in the leaſt to offend thee; but rather affright me into thy obedience; that I may love thee ſo much, as to feel it a ſatisfaction to croſs my

my own desires, to fulfil thy will and pleasure. O that it may be a comfort to me to be able to deny them; and that I may account it the greatest victory to overcome my self; my highest triumph that thou, Lord, conquerest, and makest me thy willing subject. I hope to be subdued perfectly unto thee, and enabled to maintain a sovereign dominion over all things here: so that I may use them all soberly, moderately and with due acknowledgments to thee, and charity to men, but be brought in subjection unto none. *Amen.* Lord Jesus, who livest and reignest for ever, with the Father and the holy Spirit, in power and glory: *from henceforth expecting till all thine enemies be made thy footstool:* In thy most holy Name and words I sue for mercy, desiring to be heard, according to the largest sense and meaning of them.

Our Father, &c.

Heb. 10. 13.

A Meditation afterward at home.

WHAT makes thee ſigh, my Soul, now that thou haſt been with thy Saviour? Is it becauſe thou art departed from that holy place, where thou ſaweſt his glory, and beheldeſt how he loved thee? Alas! we cannot endure always to dwell in his Houſe: we are too weak, while we are in this fleſhly tabernacle, to remain in the heights of love. S. *Paul* came down again, when he was caught up into *Paradiſe*, and could not ſtay in the midſt of thoſe joys. But thou art afraid thou ſhalt forget Him, now that thoſe ſenſible repreſentations are removed from thine eyes: And that thy love and thy joy will vaniſh, now that thou art gone from his bleſſed preſence. Be of good comfort: for he is every where, and will not abſent himſelf if thou art ſo deſirous of his company.

Rom. 10. 8. *His word is nigh thee, even in thy mouth and in thy heart.*

Look into his holy Goſpel, and read again and again the ſtory of his love. Look into thy ſelf, and ſee what he hath already done for thee; and he will not fail to be ever doing more. He hath given thee

Joh. 4. 14. *a well of living water, ſpringing up into everlaſting life*, if thou believeſt the Goſpel, *the word of his grace*: And thou mayſt feed continually on the remembrances,

membrances, which he hath now given thee of himſelf. He deſires thou wouldſt make him like thy daily bread; and be ever drawing life, and power, and joy from him, the fountain of life. Doth not he love Holineſs, better than thou canſt do thy ſelf? Is not his own life, his image, his nature formed in thee? Did he not live, did he not die, did he not riſe again, and is he not at God's right hand, and hath he not an unchangeable Prieſthood, that he may *bring us to God, and purifie to himſelf a peculiar people, zealous of good works?* Be confident of this very thing, *that he which hath begun a good work in thee, will finiſh it until the day of Jeſus Chriſt.* Do but let him know every day that thou *loveſt righteouſneſs and hateſt iniquity*, and he will crown thee with more of his Grace. For it is the character he hath given of himſelf; and he will love to beautifie his own Image, and make it fairer and clearer whereſoever he finds it. Do but *work out thy ſalvation with fear and trembling, leſt thou ſhouldſt neglect ſuch great ſalvation, now that he worketh in thee to will and do of his good pleaſure*: and thou needeſt not fear, but that he will continue to work in thee for ever. That little light which is in thee, ſhall increaſe to a perfect

1 Pet. 3. 18. Heb. 7. 19. Tit. 2. 14. Phil. 1. 6. Heb. 1. 9. Phil. 2. 12, 13. Heb. 2. 3.

fect day. Thy love, though but like a ſpark, ſhall burn and flame: and thou ſhalt

1 Theſſ. 5. 24. *ſhine as a light in the world, in the midſt of a crooked and perverſe generation, holding forth the word of life. Faithful is he that calleth thee, who alſo will do*

Phil. 4. 4. *it.* And therefore *Rejoyce in the Lord always: and again he*

Neh. 8. 10. *ſaith, Rejoyce. For the joy of the Lord is our ſtrength*: and they that rejoyce greatly in his holy Comforts, ſhall go from ſtrength to ſtrength, every one of them ſhall, in the high and holy place, appear before God.

And here remember, that the more thou canſt forego thy own will to ſatisfie his; the more aſſured thou wilt grow that he delights in thee, and will rejoyce over thee to do thee good: and ſo thou canſt never fail to find thy joy in him to be full. Therefore reſolve particularly all this Month to meditate often upon his abſolute RESIGNATION to his Father's will in all things: of which he hath given ſuch a perfect example from the beginning to the end of his life. When he came into the World, he

Heb. 10. 5, 7. ſaid, *Lo, I come to do thy will, O God.* When he preached among men, he proteſted,

Joh. 5. 30. ſaying, *I can of my own ſelf do nothing: becauſe I ſeek not mine own*

own will, but the will of the Father which hath ſent me. And when he was an hungred he proteſted again; *My meat is to do the will of him that ſent me, and to finiſh his work.* Joh. 4. 34. And when he was in his bittereſt Agony, from which Nature was paſſionately averſe, he ſubmitted himſelf nevertheleſs with the greateſt meekneſs, ſaying, *Not what I will, but what thou wilt. Not my will, but thine be done.* Mark 14. 36. Luke 22. 42. Labour thou to form thy ſelf to the ſame mind and diſpoſition; both in doing and in ſuffering: Remembring the word that he ſaid unto his Apoſtles, *The Diſciple is not above his Maſter, nor the Servant above his Lord. It is enough for the Diſciple that he be as his Maſter, and the Servant as his Lord. If ye know theſe things, happy are ye if ye do them.* John 15. 20. Matth. 10. 24, 25. John 13. 17.

The Prayer and Thankſgiving afterward.

ALmighty and moſt merciful Father, the Fountain of all life and happineſs; who bountifully communicateſt thy bleſſings, and every where overfloweſt in thy mercies to all thy Creatures: more eſpecially to the ſons of men, who are ſurrounded with an Ocean of them, the bounds of which we cannot ſee, and the depth whereof we cannot fathom. And the more thirſty any Souls are, and, humbly deſirous to receive them, the more it pleaſes thee to pour out thy mercies upon them; the more thou delighteſt in the iſſues of thy bounteous goodneſs to them. I thine unworthy ſervant encompaſſed about with thy ſalvation, come to make my humble acknowledgments, and ſuch returns of love and dutiful affection, as I am able, to thy Divine Majeſty. If I had the Spirits of all Creatures united in me, I could not conceive, or worthily expreſs thy loving kindneſs: who haſt raiſed me out of Nothing, to an excellent degree of being; indued me with reaſon

and

and wiſdom; inſtructed me in the Chriſtian faith; and therein let me ſee ſuch things as *eye never ſaw, ear never heard, nor did it enter into the heart of man to conceive:* that the *Lord God ſhould dwell among us,* and our Nature be *exalted at his right hand, far above all Angels, Principalities and Powers, and every name that is named, not only in this world, but alſo in that which is to come.* Bleſſed be the infinite Wiſdom and Goodneſs of God, which ſent his Son Jeſus, born of a woman, to die for us, and to be a propitiation for our ſins: and by means of death, hath crowned him with glory and honour, that we might have a bleſſed hope of glory, honour and immortality together with himſelf. I ought to be overwhelmed with the thoughts of thy mercies, which I cannot comprehend. The great load of them, the exceeding great load of them, ought to preſs my heart continually, to ſend them all back again in eternal love and obedience. Accept, good Lord, I beſeech thee, of ſuch poor expreſſions of them as I have now made unto thee; and

1 Cor. 2. 9.

Pſ. 68. 18.

Eph. 1. 20, 21.

of

of my vows, at thy holy Table, to render unto thee better. There thou haſt been pleaſed to give me a ſweet remembrance of thy paſt loving kindneſs, and aſſurance of the future. Beſtow upon me likewiſe ſuch a wiſe and conſidering heart, that I may ſink my thoughts deeper and deeper into the vaſt ſea of thy mercies; and think my ſelf happy when I am filled with ſuch a great ſenſe of them, that all my thoughts, deſires and actions, are under the power of Heavenly love. O that the love of God my Saviour may be ever admirable in mine eyes! that I may delight to think of thy love, to ſpeak of thy love, and to imitate thy love: ſo that all inordinate affections may die in me, and I may perform moſt ready and eaſie obedience to all thy Commands. Thou haſt laid alſo great engagements upon me, in that whilſt thou makeſt this extraordinary proviſion for my Soul, thou haſt not neglected my Body: but taken care that a world of good things ſhould ſerve my needs and pleaſure continually. O that my heart were but duly ſenſible of all thy goodneſs! I know then, that I could not deny thee any thing thou deſireſt, who haſt opened thy hand ſo liberally

rally to me, even beyond my desires. I could not but trust thee, and resign my will wholly to thee; and be contented with what thou ordereſt for me; and in every thing give thanks, which is thy will in Christ Jesus concerning me.

All that I have and can do is too little to give thee; I can love thee but a little, and therefore I desire that all the world would love thee, and worship thee, and glorifie thy Name. *For thou art great and doſt wondrous things; thou art God alone.* O that *all the Kings of the Earth would praiſe thee, O Lord. Yea, that they would ſing in the ways of the Lord: for great is the glory of the Lord.* That they may think it their greateſt honour to be the Subjects of our Saviour; and their greateſt ſecurity to obey him and obſerve his Laws: That being intruſted with thy Divine Power, they may employ it to right thoſe that ſuffer wrong, to eaſe the oppreſſed of their burthens, ſupply the wants of the poor, defend the fatherleſs and widow; and comfort all mankind in their miſeries. I recommend this Church and Kingdom, our Sovereign and all his Subjects, to thy

Pſal. 86. 10.

138 4, 5.

moſt powerful Protection; beſeeching thee to endue us all with thy heavenly Grace, to diſpoſe us to love thy true Religion, and to be zealous of good works: that our Lord and Maſter may be honoured by us, and all men may know we are his Diſciples, by our loving one another.

Dan. 4. 34, 35. Now to *the moſt high God, who liveth for ever, whoſe dominion is an everlaſting dominion, and his kingdom from generation to generation; before whom all the inhabitants of the Earth are reputed as Nothing; and he doeth according to his will in the Army of Heaven, and among the inhabitants of the Earth:* be bleſſing, and honour, and praiſe rendred, by me and by all Creatures now and eternally. *Amen.*

August.

The Meditation ſome day before.

DOth it not ſeem long, my ſoul, ſince thou waſt at the Table of the Lord? With what thoughts, with what affections then doſt thou receive this new invitation to it? See what joy, what delight it raiſes in thy heart, that thou mayſt know whether indeed thou loveſt him or no. His love is ſo great, that one would think it ſhould never ſlip out of my mind. Our Lord hath done ſuch great things for us, that we may be tempted ſooner not to believe them, than to forget them. But this is one piece of the greatneſs of that love, that it hath taken care it ſhould be alway remembred. He hath not thought it enough to die for us, but he hath left us a repreſentation of it; and a command to *ſhew forth his death until he come.* What doſt thou think of that Command? Is it a burthen to thee to yield obedience to it? Doſt thou

unwillingly hear the motion to go, and *do this in remembrance of him?* What! is it a ſad thing to think of declaring the goodneſs of the Lord? To magnifie the love of God our Saviour? To celebrate his praiſes? To profeſs our ſelves his ſervants, and to engage to him our fidelity? Doth it make thee ſigh to think of going to receive the tokens of his love? To repreſent the death and ſatisfaction of Chriſt Jeſus for thy ſins? To wait on God for the pardon of them? And to be put in aſſured hope of immortal life? Thou art not ſuch a ſtranger, ſure, to thy own happineſs; but knoweſt better things; even things that accompany ſalvation. Give glory therefore to the Lord, that he calls thee again ſo graciouſly to ſhew forth his death: Let him know that thou meaneſt to obey him; (to attend him at his holy Table,) and thank him too. But with what bluſhing ſhould we look there upon that love, which we have ſome time ſlighted? With what hatred, upon thoſe ſins which murthered the Lord of life? With what joy ſhould we think of the hope there is, that they may be pardoned? And how ſhould we ſtand admiring at that wiſe Goodneſs, which made that Blood, which ſinners ſhed, to be the expiation for their ſins? Sure we do not believe theſe things: or elſe we ſhall begin already to feel our heart burn with love to him; and ready to offer it ſelf in Sacrifice,

Sacrifice, before we come to his Altar. Excite thy Faith, that it may ſtir up thy Love; and that may carry all the paſſions of thy heart along with it to him. Shew him that the deſire of thy heart is to the remembrance of his Name; that thy care is to pleaſe him; thy fear to offend him; thy joy to do his Will; and thy ſorrow that thou canſt do no more for him. Let it be a great comfort to thee, that he knows thy ſincerity, and ſees into the very ſecrets of thy heart: how affectionately thou ſtudieſt to be like him; what a pleaſure it is when thou canſt ſtedfaſtly think on him; how it grieves thee when thy thoughts are broken, thy affections heavy and dull, and thy power falls ſo ſhort of thy will and deſires. And be aſſured that he pities thee; that notwithſtanding this he will kindly entertain thee; and receive the pooreſt oblation thou art able to make him at his Table. *Eat and be ſatisfied, and bleſs the name of the Lord.* He hath invited thee; he expects thee; he loves to ſee thee there; and will make thee know that he loves thee, and delights to do thee good.

Let us go, my ſoul, and declare before Angels and Men that we are Chriſtians; and mean to live and die in his holy Religion. And let us now take ſhame to our ſelves, that we have at any time contradicted our belief. Let us acknowledge the breach of that Faith

into which we were baptized: and declare before we go, how great a trouble it is to us, that we love him no more; and how desirous we are and fully resolved to love him better and better.

The

The Prayer ſome time before.

O Eternal God, the Lord of life, of grace, peace and all our comforts, it is of thy great mercies alone that I am not conſumed; or that I lie not now groaning on a bed of ſickneſs: but am invited to feaſt at thy holy Table. I might have diſtaſted and loathed even the ordinary food of my body; and thou continueſt an opportunity, and ſome appetite to receive the precious food of my ſoul. The Grave might have been my dwelling, the Worms my companions, and I been turned into rottenneſs and corruption: but now I am going to thy Houſe, to be the companion of thy people, and to communicate with thee and my bleſſed Saviour; that I may be nouriſhed to a bleſſed immortality. This is nothing elſe but thy marvellous Mercy, and becauſe thy Compaſſions fail not: For I have too many ways violated thy holy Laws, broken thy Covenant, reſiſted thy Grace, and undervalued thy eternal life: Thou haſt adopted me early for thy Child, ſown the immortal Seed of

thy Word in my heart, ſent thy holy Spirit to further its growth and increaſe to that never dying Happineſs and Bleſs. But how little have I recovered of thy Image in Wiſdom, Righteouſneſs and Holineſs, which hath been miſerably defaced? How coldly have I ſometimes entertained the motions of thy holy Spirit? And been barren and unfruitful in the knowledge of Jeſus Chriſt? How often have I heard of that great and dreadful day of reckoning? and been prone to follow the little pleaſures of this life, as if I lookt neither for joy nor miſery in the other world? That Faith which ſhould ſave me might juſtly condemn me: and Jeſus my moſt compaſſionate Redeemer, without infinite mercy, become only a ſevere Judge towards me.

Adored be thy patience and long ſuffering to ſinners. For ever magnified be that Grace, which gives me the leaſt hope in thee: and preſents me with another opportunity of humbling my ſelf before thee; of intreating thy favour; of deprecating thy diſpleaſure; and vowing my ſelf again to thy ſervice which I have covenanted to pay thee. O merci-

ful

ful God, have mercy upon me, have mercy upon me; according to the multitude of thy mercies, in Chriſt Jeſus, blot out all mine iniquities. I have not offended thee beyond the height, and depth, and length, and breadth of thine incomprehenſible love in him declared to us; And there is ſtill remaining in my heart ſome eſteem of that love, and an inclination to love thee above all things; with an hearty deſire to be purified and ſanctified throughout both in Body and in Soul and Spirit. Though not by works of Righteouſneſs which I have done, yet by thy mercy I hope to be ſaved, through the waſhing of Regeneration, and more perfect renewing of the Holy Ghoſt. That renewing vertue from above I moſt humbly wait for, and earneſtly deſire to be more abundantly poured on me. Deal with me according to my unfeigned reſolutions to ſtudy to purifie my ſelf, even as thou art pure: to walk before thee hereafter in all ſobriety, righteouſneſs, humility, meekneſs, peaceableneſs, charity; endeavouring to perfect holineſs in thy fear. Vouchſafe me ſome earneſts of this Grace, when I preſent my ſelf be-

fore thee, to commemorate the Death of thy Son Jeſus; who was wounded for our iniquities, and bruiſed for our tranſgreſſions. That my heart may be deeply wounded with a ſenſe of ſin; and hate the very thought of every evil way; and chuſe to endure any miſery, rather than offend thy deareſt love again. O that I might then feel my thoughts carried away from this world: that I could think then of nothing but thee; and the dying love of my ſweeteſt Saviour; and the greatneſs of that love which I owe to him, that died for me. Repleniſh my ſoul with holy thoughts; lift me up in heavenly meditations; and fill me with a multitude of devout affections, that I may be able hereafter to do and ſuffer all things for his ſake; and never forget how good he is, and how good I have reſolved to be. Without thee, I cannot aſcend up unto thee: and therefore I look for thy holy inſpirations to accompany me in all my Meditations, and Prayers, and Praiſes, and Thankſgivings, and Reſolutions. That attending upon this ſacred ſervice, with love, and zeal, and delight, and devotion of Spirit; there may be an happy meeting between me and my Saviour:

and

and ſuch an inſeparable Union contracted, as may be at laſt conſummated in eternal Love and Joy in his heavenly Kingdom. To which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father; and to ſay when I pray,

Our Father, &c.

The Meditation afterward at home.

SEeing it hath pleaſed my Lord to tye me to himſelf, by one bond more; and I have added a new reſolution to all the reſt, and made choice of him again for my only Maſter: how careful ought I to be that I prove not a falſe Diſciple? Haſt thou never read or heard of an holy Man, who never uſed the name of *Jeſus*, but he immediately added, not without the appearance of ſingular pleaſure, MY MASTER? This was his glory; this he thought the higheſt honour on Earth, that he ſerved ſuch a Maſter. Let this be one of thy thoughts every day: Let it work in thy mind, till the ſenſe of theſe words be engraven on thy heart, *My Maſter JESUS.* Conſider that when thou waſt baptized, thou waſt dedicated to his holy Service. That if thou haſt owned and confirmed that Sacred Covenant, thou haſt renounced all other Maſters, the Devil, the World, and the Fleſh; and profeſſed thou wouldſt be a Servant of Jeſus. And every time thou haſt been at his Table, thou haſt done this over again; and proteſted thou wilt have no other Maſter, but only him. Is there any cauſe, doſt thou think, to repent of thy choice of following his ſervice? Is it not a great preferment to be one of his family, who *is Lord of Heaven and Earth, the Heir of all things, the Prince of all the Kings*

Kings of the Earth, the Lord of Life, and the King of Glory? Doſt thou not profeſs in thy daily Prayers, that *his ſervice is perfect freedom?* Can any reward their ſervants, like to the *bleſſed and only Potentate, who only hath immortality?* Do any ſervants in the world ſerve in ſuch hopes, or enjoy ſuch promiſes, or receive ſuch earneſts, as he is pleaſed to beſtow on his? Is not death the wages of ſin: but the gift of God eternal life? What ſervants are admitted to ſuch familiarity with their Lord, as thou art at his Table? Who are entertained with ſuch a Feaſt, or live upon ſuch delights, as they that receive his Body and Blood? And yet how zealous, how diligent, how forward are they to do their Maſters Will, who ſerve only for the wages of unrighteouſneſs? How proud is a Man of the honour to follow the Court of an earthly Prince? But if he ſhould be advanced to eat continually at his Table, the World would envy his too great happineſs. What a ſhame will it prove then, if thou art not *fervent in ſpirit, ſerving the Lord?* If thou doſt not think thy ſelf honoured enough, and art not well contented in any condition, who followeſt ſuch a glorious Maſter? Thou wilt not pardon thy ſelf if thou art unfaithful to him; or diſgraceſt his ſervice by murmuring, repining, dejection of Spirit; or any other unworthy behaviour toward him. For what Maſter ever merited ſo much at his Servant's hands? We have heard of Servants that have

died

died for their Maſters; but where did we ever read or hear of a Maſter that freely died, even for his rebellious Servants? The buſineſs was, Jeſus would purchaſe us to himſelf by his own Blood: and make us, if we have but any good nature in us, to be moſt intirely devoted to his chearful obedience. Ask thy ſelf therefore every Morning, whoſe Servant am I? What did I promiſe my Maſter ſuch a day? If I call him Lord and Maſter, why do not I do the things that he ſaith? And ſhall I go about my Maſter's buſineſs with a drooping countenance, and a heavy heart? Shall I ſigh when I hear his voice, though he bid me deny my ſelf, and take up my Croſs and follow him? Shall any of his Commandments ſeem grievous to me, after ſo many, ſo ſolemn profeſſions of love to him? God forbid that I ſhould caſt ſuch reproach upon him. I have not ſo learned Chriſt Jeſus, whoſe I am, and whom I ſerve: who hath ſaid, *If any man ſerve me, him will my Father honour.* Can there be words of greater grace than theſe? *God be thanked that I was the ſervant of ſin, but have obeyed from the heart that form of doctrine which was delivered me.* It is a favour to be the *ſervant of righteouſneſs.* I ought to account it an honour to receive his Commands: and to ſtudy to do his will on Earth, as it is done in Heaven. How comfortably then ſhall I live?

John 12. 26.

Rom. 6. 17, 18.

live? How comfortably ſhall I die? How will it make my heart to leap for joy, to hear that voice of his; *Well done thou good and faithful ſervant; enter thou into the joy of thy Lord.* Matth. 25. 21.

Here you may reſolve to meditate all this Month, how our Lord and Maſter himſelf took upon him the form of a SERVANT; and being found in faſhion like one of us, became *obedient unto Death, even the death of the Croſs.* Phil. 2. 7, 8. That abſolute OBEDIENCE of his you ſhould ſet always before your eyes for a pattern: that you may not live as if you were aſhamed of his ſervice, or thought any thing below you, or too mean to ſubmit unto, which he requires at your hands. Never ſuffer your reputation, your eaſe, your wealth, no nor your life it ſelf, to ſtand in competition with his Commands: But preſently remember, that *though he were a Son, yet learned he obedience, by the things which he ſuffered: And being made perfect, he became the Author of Eternal Salvation unto all them that obey him.* Heb. 5. 8, 9. And remember again, that *the Diſciple is not above his Maſter: but every one that is perfect ſhall be as his Maſter.* Luke 6. 40.

The

The Thankſgiving and Prayer afterward.

FOR ever hallowed be thy great Name, O Father of Mercies, the God of Love, the Fountain of all good and bleſſedneſs. All the heavenly Hoſt delight continually to praiſe thee. They never ceaſe to aſcribe Wiſdom, Power, Dominion, Riches, Honour and Glory unto thee who liveſt for ever. O how great is thy Goodneſs, who inviteſt us, that dwell in houſes of clay, to bear them company in their praiſes and thankſgivings? They can add nothing at all unto thy fulneſs: but it is our happineſs to ſpend our days here, in loving thee, in ſpeaking good of thy Name, in doing thee honour and ſervice; and to paſs the life of the other world, in the perfection of admiration, love, thankſgiving and obedience to thee: who haſt *done ſuch great things for us of which we are glad.* Bleſſed be the Name of God our Father, who hath raiſed us out

Pſal. 126. 3.

out of Nothing; and *hath not appointed us unto wrath; but to obtain Salvation by our Lord Jeſus Chriſt:* 1 Theſſ. 5. 9. And of God our Saviour, who hath redeemed us from the hands of all our enemies; and purchaſed us with a great price unto himſelf: And of God our Sanctifier, Strength and Aſſiſter; the God of our Salvation, who keeps us every moment from ruine and deſtruction. I thank thee, O Lord of Heaven and Earth, for that liberal portion which thou haſt given me, thine unworthy ſervant in thy Grace and Favour. For the knowledge of thy holy Goſpel, which hath brought Life and Immortality to light. For all the good inſtructions I have received from thy Miniſters [and the tender care, * religious education of my Parents, Tutours and Governours:] For all ſeaſonable reproofs, wholeſome counſels, good admonitions, and every truth I have received from my Friends and Enemies: For the pious examples and good converſation of any of my Neighbours. For all holy opportunities,

* *You may mention theſe and others, if you have had this benefit.*

nities, and the leiſure I have to attend upon this heavenly employment: For thy merciful chaſtiſements, and thy wonderful deliverances: For all the good Books thou haſt brought to my hands; and the good advice which I have any way received: For all my Benefactors; all thoſe that love me and pray for me: And above all for thy gracious inſpirations from above, the holy thoughts thou haſt put into my mind; and the pious deſires and purpoſes thou haſt ſtirred up in my heart; with all the furtherances, helps and aſſiſtences thou haſt vouchſafed me in my way to Heaven: particularly now at this holy Feaſt, where thou haſt made me know and feel how good thou art, beyond the compaſs of all our thoughts.

What ſhall I return unto thee for all thy love? What ſhall I give unto my Lord, who hath given himſelf for me? I have given thee my whole ſelf, and now devoted all the powers of my Soul and Body to thy ſervice: that all my thoughts, my words, my deſires, my paſſions and actions may be diſpoſed according to thy Will and not my own.

And

And I think my ſelf happy, O bleſſed Jeſus, in the choice I have made of thee for my Lord and Maſter. I rejoyce in the diſpoſal I have made of my ſelf to thy ſervice and obedience. For a world I would not revoke my conſent to be abſolutely ruled and governed by thee, as long as I live. *Sin ſhall not reign in my mortal body,* Rom. 6. 12. *that I ſhould obey it in the luſts thereof.* But here I come again to yield my ſelf unto thee my God, and to profeſs thy ſervice to be the moſt perfect freedom, and the nobleſt employment. To beſeech thy pardon for all mine unfaithfulneſs; and the conſtant power of thy Holy Spirit to aſſiſt me in the doing thy Will here on Earth, as it is done in Heaven: that all my reſolutions may be perſevering, my endeavours ſucceſsful, and my obedience perfect and complete in all things Lord Jeſus, do what thou pleaſeſt in me, and what thou pleaſeſt with me. *Truly I am thy ſervant, I am thy ſervant:* and I will make my boaſt continually in this, that *I ſerve the Lord Chriſt.* May I but ever love thee, and ſtedfaſtly cleave unto thee, and chearfully obey thee, and faithfully live to honour

honour thee: I desire nothing else. Come prosperity, or adversity; come sickness, or health; life or death; so that I may but glorifie thee, and be made conformable to thee, and bear thine Image in holiness here, and in glory hereafter.

And let all the Earth stand in awe of thee, thou Lord and Ruler of the whole World. Let the hearts of all people submit themselves to thy Kingdom and Authority. *In thy Majesty*
Ps. 45. 3, 4. *ride on prosperously, O thou most mighty, because of truth, and meekness, and righteousness:* till all thine enemies fall under thee, and think themselves happy in thy most just and merciful government. I commend thine own Family to thy gracious and powerful protection: and this part of it especially in these Kingdoms. That we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, and triumph in thy praise; saying, *This*
Psal. 48. 14. *God is our God for ever and ever; he will be our guide even unto death.*

Now

Now unto him that loved us, and waſhed us from our ſins in his own Blood, and hath made us Kings and Prieſts unto God and his Father; to him be Glory and Dominion for ever and ever, Amen. Rev. 1. 5, 6.

September.

The Meditation ſome day before the Sacrament.

SHall we not be too bold in going ſo oft to the Table of the Lord? May we not offend him by our forwardneſs to approach into his preſence? No ſure, not if love carry us thither, and accompany us there. And who can want that, who knows and conſiders how forward he was to do that which we remember? When he came to offer himſelf a Sacrifice for us, he ſaith, *Lo, I come: in the volume of the Book it is written of me: I delight to do thy will, O God.* Pſ.40.7,8. And when he ate the laſt Meal with his Diſciples, he ſaid again, *With deſire I have deſired to eat this Paſſeover with you before I ſuffer.* Lu.22.15. Behold what a hearty vehemence there was in his love! what an ardour in his deſire; to be made an Offering for us, and to be remembred by us! With what love ſhould we commemorate his dying love! With what deſire ſhould our Souls approach to his holy Table in remembrance of him; who took

took ſuch content in dying for us, and was ſo deſirous to inſtitute this holy Feaſt, for a perpetual remembrance of his Death? With the ſame joy that children uſe to welcome a Feſtival; with ſuch an hunger and thirſt, as a labouring Man goes to his Supper, ought we to go to the Supper of the Lord: that we may chear and refreſh our ſouls with the memory of our Maſter and only Saviour; with praiſes and joyful thankſgivings; with the love of God and of our Brethren; with the hopes of his Mercy here and eternally. Awake, awake then thy Faith; call up thy love; quicken thy deſires: excite all that is within thee to bleſs the Lord and ſpeak good of his name. Say with a great joy, Lo, I come, according to thy Command: and delight to do thy Will, O God. With deſire I have deſired to do this in remembrance of my Lord: to declare thy mighty acts, and ſhew forth the greatneſs of thy love; to profeſs my ſelf thy Servant, and to glory in the holy name of my Maſter Jeſus; to offer up my ſelf unto thee, an Oblation of love; to renew my Covenant with thee, and with all my Brethren; to give thee thanks that I am one of thy Family, and for all the benefits I received, and thou haſt ſtill in ſtore for thy faithful Servants. But who is able to tell how much he hath done already for us? Or find out all that he deſigns unto us? Who can praiſe him according to his excellent kindneſs, and his wonderful works for the children of men? The

thoughts

thoughts of Angels are not wide enough to comprehend them. And if we had their Spirits, and could love him, and acknowledge him, with their inlarged affection, it would be too little a preſent to make unto him. O *give thanks therefore unto the Lord, for he is gracious, for his mercy endureth for ever.* O give thanks unto him, who is ſo deſirous of us, ſuch narrow Souls, ſuch little hearts, that can hold ſo little love unto him. Let us go to him, and deſire that he would enlarge them; or that he would fill them to the height with his love. Since he is content, if he may but lodge and dwell in our breaſts, and have the government of us in his hands: let us go and vow, that he ſhall poſſeſs us ſolely to himſelf; that no affection, no deſire ſhall dwell in us, without his leave; and all be ordered by him juſt as he pleaſes. And let us ſhew him now, that we have prepared no leſs gift than our whole ſelves, to be beſtowed on him, that we are very deſirous of the honour to be commanded by him, and to do him ſervice; and that if he will make us more deſirous, more reſolved and ſtedfaſt in theſe holy purpoſes, we will never ceaſe to thank him in this manner as long as we live.

And approaching thus with all humility to him, may we not hope that he will accept us, and receive us as his friends, and embrace us with real love, and incloſe us, as we deſire, unto himſelf? Nay, he will hold us faſt tied

in the bonds and cords of his love: not to fetter and imprison us; but to unlock and open our narrow hearts by the power of it, that they may be enlarged into the true liberty of love to him, and to all the World. We may hope at last, that it will become as unnatural to offend him, as it is to kill our selves, or kick against the bowels of a most indulgent Parent: that obedience shall be our delight: that all good things on earth, which have been our hinderance, shall prove our encouragement and provocation to an holy life: and that our watchfulness over our selves shall be so strict and severe, that we shall not be easily surprized; but continually worship him, by presenting him with a Spirit like his own, innocent, harmless and delighting to do all good.

The

The Prayer ſome time before.

O Moſt mighty Lord, the high and holy One, who poſſeſſeſt eternity: who dwelleſt in the pureſt light, and whoſe Majeſty is enthroned in the midſt of all the heavenly Hoſt, who are continually celebrating the praiſes of thy Name, which is moſt excellent throughout the World. The light of thy Countenance, I belive, is better than life; and one day in thy Courts is better than a thouſand. If thou wilt graciouſly ſhine upon me, when I enter into thy Gates to go unto thy Table; if thou wilt fill me with the joys of Faith and Love and holy Hope: I ſhall account that day the beginning of the eternal life; and remember as long as I live how gracious thou art. But I have little reaſon to expect to be ſo highly favoured by thee, who have forgotten oft-times that reverence and fear that I owe to thee my Creator; and that love and dutiful affection which I owe to my Redeemer; and been too diſobedient to many good motions of the holy Spirit of Grace. I

have thought ſo much how to pleaſe my ſelf, and ſo little of pleaſing thee; ſpent ſo much time in the affairs of my body, and ſo little in thoſe of my immortal ſoul: that I may rather ſink into dejection of Spirit toward the place of darkneſs, than hope to be lifted up toward Heaven, to behold the Light of Life. I am apt to think that if I knew thee as the Angels do, I ſhould be filled with their love, and readily diſpoſed to thy obedience, and ſpend my ſelf in thy endleſs praiſes: whereas now that thou haſt revealed thoſe things to us which the thoughts of Angels entered not into, and haſt ſent thy dear Son in our nature, and not in the nature of Angels, and given him to die for us, and to open the Kingdom of Heaven to us; I have not loved thee with the love of men. I have felt ſometime ſo little love to thee, that I have been apt to doubt whether I love thee. It hath been but a little ſpark in my heart, ſcarce to be diſcerned; and hath not ſhone, as it ought to do, in my life before men ——

But thy Gracious Pardon, O Lord of love,

love, I hope will make me admire thee, and love thee exceedingly. Some ſmall taſte and ſavour of thine extraordinary kindneſs, will enkindle in me the moſt ardent affection towards thee. And it is already the hearty deſire and ſtudy of my Soul, thou knoweſt, that I may love thee above all things; and that all my love may run into ingenuous, free and chearful obedience to every one of thy Commands. They are all holy, juſt and good: they are moſt lovely and gracious in mine eyes. I eſteem thy Precepts about all things to be moſt equal, beneficial, and highly conducing to the perfection and happineſs of our natures: and chuſe moſt joyfully to ſubmit my ſelf to the Sovereign Authority of ſuch tender Love and Goodwill towards us. O pity and pardon an humble Suitor to thee, that his heart may ever be under the power of thy holy Commands; and being captivated from all things here below, may become a ſubject of thy love. I wait on thee for the power of thy holy Spirit now to come upon me, to fill me with thoughts, deſires and affections ſuitable to the duty which I am about to ren-

der to thee. That when I think of thoſe ſins, which killed the Lord of Life, I may vehemently abhor and utterly renounce them. And when I think of thy love, it may wonderfully raiſe and exalt my heart to love thee, delight in thee, and gratefully to acknowledge thee. And when I think of thy holy Commands, my heart may humbly bow, and gladly reſign it ſelf to be governed by them. And the dying of the Lord Jeſus ſet before my eyes, may make me an Offering holy and acceptable to thee for ever.

I am ſenſible how oft I fall ſhort of my own deſires and reſolutions: and therefore again look up unto thee, with a humble Faith, for thy powerful preſence with me. To enlighten my mind more clearly; to ſettle my wandring and unſtable thoughts: to awaken the conſcience of my duty towards thee, and toward all men; to compoſe and quiet all my turbulent paſſions and affections; and to confirm and ſtrengthen all the holy purpoſes which thou workeſt in me. Vouchſafe, moſt gracious Lord, to accept and aſſiſt the faineſt, but honeſt,

neſt, endeavours of my ſoul to pleaſe thee; to encourage and further every good inclination; to poſſeſs and fortifie me againſt the moſt importunate temptations; and to enable me to quell and bring under the ſtrongeſt oppoſitions to thy divine Will. I deliver up my ſelf abſolutely with all my heart unto it: deſiring and purpoſing to live in ſtedfaſt union and conformity with it: to maintain an humble and reverend ſenſe of thy Greatneſs and Goodneſs; ſoberly to uſe all the good things thou indulgeſt to me: to exerciſe righteouſneſs, charity, meekneſs and gentleneſs to all men; to poſſeſs my ſoul in patience; to be contented with my portion; to pray without ceaſing; and in every thing to give thanks, which is thy will in Chriſt Jeſus concerning me. Sanctifie, I beſeech thee, the greateſt worldly bleſſings to me; ſupport me under the heavieſt afflictions; fit me for the moſt ſudden or lingring departure out of this life, and for whatſoever thy wiſe Providence ſhall order for me while I ſtay in it; and by all theſe means prepare me for everlaſting glory. And, O that the nearer I approach unto it, the brighter

ſenſe of it may ſhine in my heart; chaſing away the fears of death, and the cares of life. And that I may now begin it, by praiſing thee in the company of thy Saints with joyful lips: and every day praiſe thee better, and long more for that happy ſtate, where we ſhall have nothing elſe to do but love and praiſe thee for ever.

2 Tim. 4. ult. *The Lord Jeſus Chriſt be with my Spirit:* in whoſe holy words I farther recommend my ſelf to thy wonted Mercies.

Our Father, &c.

The Meditation afterward at home.

IS there any need after all thou haſt heard and thought, and ſaid of thy bleſſed Saviour, that I ſhould call upon thee, and bid thee love him? Need I intreat and earneſtly beſeech thee, my Soul, to preſerve the memory of his moſt obliging kindneſs; and exhort thee to go again and again, to praiſe him in this manner? Methinks we may turn our thoughts and our ſpeech to him; thanking and admiring the exceſs of his love, that he will let us approach thus near unto him. It is his love that he will at all regard us, and receive the love we offer to him. But it is a great marvel of his love, that he hath intreated us ſo often, and uſed ſo many arguments to us, and laid ſo many obligations to love him. What are we, that he ſhould ſeek after us on this faſhion, who had a mind to loſe him? It is ſtrange that he will accommodate and addreſs himſelf to our very ſenſes, that our dull fleſh may not hinder us from loving him. Good Lord! that thy delight ſhould be with the Sons of Men. Couldſt thou not live unleſs we lived alſo? Canſt thou be at all the better for us? Have we been kind unto thee, ſince thou haſt done all this for us? Or do we uſe half ſo many entreaties to thee, to do us good; as thou haſt done to us, to be

good to our ſelves? O be aſtoniſhed at the greatneſs of his mercy! Do but throughly affect thy heart with the height and depth of his love; and love will make more pathetical and moving exhortations to thee, than any thought can invent. I will leave thee under the power and conſtraint of thy love. Ceaſe to love him if thou canſt; if thou doſt but think of his love. But think withal, what a hopeleſs condition that Soul is in, which the love of God in Chriſt Jeſus cannot move and prevail withal to love him. And what may all thy Brethren expect from thee, who are partakers of the common Salvation together with thy ſelf? Canſt thou find in thy heart to offend him, for whom Chriſt died? Wilt thou not open thy bowels of compaſſion towards others, when thou ſtandeſt in ſo great need even of infinite mercies thy ſelf? Shall ſome ſmall differences between you, ſour thy heart? or blunt the edge of that affection, which is ſharpned by the Divine love to us, when we were ſtrangers and enemies to him by evil works? How canſt thou chuſe but be ready to do good, and to forgive, even thoſe that have done evil to thee? *To bleſs them that curſe thee, and pray for them that deſpightfully uſe thee?* Remembring that *thy reward then ſhall be great, and thou ſhalt be the child of the higheſt: for he is kind unto the unthankful, and to the evil. Be thou therefore merciful, as thy Heavenly Father alſo is merciful.*

Luke 6. 28, 35, 36.

Here

Here reſolve to meditate all this Month, very often, upon that part of our Lord's example, which he left us when he died, in PRAYING FOR HIS ENEMIES; his bitter enemies, his malicious and ungrateful enemies; his enemies that with implacable wrath moſt deviliſhly contrived the deſtruction of the moſt innocent, loving, obliging and bountiful perſon that ever walked upon the face of the Earth. Remember alſo how ſweetly and mildly he treated, even that villanous Traitor, his own Servant, who betrayed him with a baſe hypocriſie; ſaying no worſe words than theſe to him, *Friend, wherefore art thou come? betrayeſt thou the Son of man with a kiſs?* Matth. 26. 50. Luke 22. 48. And let not either the greatneſs of mens malice; or their barbarous requital of the benefits they have received from thee; or their treacherous hypocriſie; or their vile diſſimulation, or any other aggravation of their crime, hinder thee from following thy Saviour, and ſtifle thy love to thy enemies. And particularly expreſs thy love by praying moſt earneſtly for them, bewailing their folly and madneſs; pitying the ungodly helliſh ſtate wherein they are; and imitating the charity of Heaven to which thou recommendeſt them. Open thy mouth with meekneſs of wiſdom, and let the *Law of kindneſs be in thy tongue.* Prov. 31. 26. Speak to them graciouſly

ciouſly who have diſobli-
Rom. 12. 20, 21. ged thee: *And if thine enemy hunger, feed him; if he thirſt, give him drink: heap coals of fire on his head*; that if it be poſſible he may be melted into better nature, and his *evil may be overcome with good.*

The

The Thankſgiving and Prayer afterward.

O Moſt holy and ever bleſſed Lord of Heaven and Earth, who only haſt immortality, and dwelleſt in light unapproachable by mortal eyes: ſhining in the glory of thy own perfections, and not needing any reflexions from thy Creatures. Thou art full beyond our thoughts; and ever communicating out of thy fulneſs, abundantly beyond all that we can conceive. We cannot comprehend the vaſt number of Creatures which thou haſt made, who all praiſe thee and declare thy magnificent Goodneſs: nor are we able to fathom the leaſt part of that bounty which feeds them, and provides for them, and takes care of them every where. Much leſs can we comprehend thee, in whom they all live, and move, and have their being; and from whom they are continually ſupplied without diminiſhing thy full goodneſs. We the children of men have received a more liberal ſhare in thy bleſſings than the reſt of our fellow-Creatures, and had moſt large

large experience of thy never ceaſing love and kindneſs to us. For after we had ſpent and waſted thoſe great treaſures wherewith thou didſt endow our natures; thou haſt been pleaſed to grant us a new and better portion, and to raiſe us up again with the addition of many Talents: Having ſent thy Son to redeem us, and to be the Author of a ſupernatural birth to us; to declare to us all the will of thee our heavenly Father, and to give us exceeding great and precious promiſes, the expectation of which might encourage us to do all that thou requireſt of us. Thou haſt ſent him, bleſſed be thy Goodneſs, to bring us Life and Spirit; to ſtrengthen us againſt all the powers of Hell and Earth; to break the force of all temptations; to ſanctifie even our afflictions to us, and the infirmities of our crazy bodies; to take out the ſting of death, and to make it an entrance into an immortal life. Thou haſt advanced him to intercede for us at thy right hand; to be our Advocate with thee, when by our weakneſs we ſin againſt thee, or are afraid to approach thee; to pardon us when we repent and return to thee; and to bleſs us by giving

us

us repentance, and turning us from all our iniquities. And to all other benefits thou haſt added the comforts and refreſhments of thy holy Table, where I have now partaken of his moſt bleſſed Body and Blood. Thou haſt ſhewn me the greatneſs of my Saviour's love; and tied me in new reſolutions to love and ſerve thee for ever; and given me ſtrong aſſurance of thine everlaſting mercies in Chriſt Jeſus.

Theſe very acknowledgments will witneſs againſt me, if I ſhould careleſly throw away this new portion, which thou haſt given me in thy love. The remembrance of them will be intolerable, if I ſhould not improve this extraordinary Grace, which I have now commemorated. I flee unto thee therefore again, O moſt merciful Father, for the help of thy holy Spirit, to continue in me a perpetual memory of that love which thou haſt beſtowed on me; and of the profeſſions I have made of an unmoveable love to thee. O thou inſpirer of all holy thoughts and deſires; O thou who delighteſt to encourage all thoſe that ſeek after thee with thankful hearts; ſtop not the

current

current of thy bounteous love: but as thou haſt drawn me to thee, and moved me to devote my ſelf to thy obedience; ſo preſerve and keep theſe thoughts and purpoſes in my heart for ever. I believe thou heareſt me, and wilt be with me. And filled with power and might, and with conſtant hope in thee, I will walk and not be weary, and run the ways of thy commandments and not faint. To that Almighty Goodneſs I commit my ſelf, of which I have had ſuch long experience. I will never doubt of thy readineſs to aſſiſt and further me; but always look up unto the Heavens from whence cometh my help. *My help*

Pſal. 122. 2, 7, 8. *cometh from the Lord which made Heaven and Earth. The Lord ſhall preſerve me from all evil: he ſhall preſerve my Soul. The Lord ſhall preſerve my going out, and my coming in, from this time forth and even for evermore.*

O that all the ends of the Earth may ſee thy Salvation, and worſhip thy Name; for it is holy. And eſpecially all thoſe *to whom is given a Kingdom,*

Dan. 5. 18. *Majeſty, Glory and Honour,* may

may evermore praiſe, and extol, and honour the King of Heaven; all whoſe works are truth, and his ways judgment; and thoſe that walk in pride he is able to abaſe. Dan 4. 37.

Let all the righteous be glad; let them rejoyce before God; yea let them exceedingly rejoyce. Pſal. 68. 3.

Let them ſay continually, The Lord be magnified, which hath pleaſure in the proſperity of his ſervants. 35. 27.

O that all mankind would praiſe the Lord for his goodneſs and for his wonderful works to the children of men. Pſal. 107. 8, 9, 13.

For he ſatisfieth the Longing Soul, and filleth the Hungry Soul with goodneſs. They cry unto the Lord in their trouble, and he ſaveth them out of their diſtreſſes. Bleſſed be the Lord God, even the God of our Salvation, from everlaſting to everlaſting. Amen *and* Amen. Pſal. 41. 13. 68. 19.

October.

The Meditation ſome day before.

HOW long is it ſince thou thoughteſt of the beſt Friend thou haſt in the whole world? And what were thy laſt thoughts of him? Didſt thou not a very little while ago long for his company; and wiſh the time would come wherein thou mighteſt again enjoy him? Didſt thou not count the days till that happy time, when he promiſed to return or ſend unto thee? And ſuppoſe he be dead; with what paſſion doſt thou follow his memory? How art thou moved with the mention of his dear Name? How glad to poſſeſs any relique of him, though it be but his ſhadow? Or how oft doſt thou look upon the lively picture of him, which is drawn in thy own imagination? And doſt thou think it could fail to put thee in mind of what he left thee in charge when he departed this world? Couldſt thou forget the Legacies he left thee, or the inheritance he bequeathed to thee, as the Heir of his love.

O how

O how long then is it, my Soul, ſince Jeſus was in thy thoughts? Canſt thou not tell? Was there ever ſuch a Friend as he, that died to ſave thee? Can any one pretend ſo much to thy love, or merit of thee ſo kind a remembrance? Who is there that ever died for the ſake of his enemies? O how precious, how dear ſhould the Name of Jeſus be unto thee! With what joy ſhouldſt thou receive the news, that he is coming to viſit thee? How welcome muſt this invitation be from thy bleſſed Saviour, whom if thou loveſt thou canſt not but long to ſee? It is the voice of thy well-beloved, that calls unto thee, and ſaith; Come and feaſt with me. Come and ſee by theſe ſenſible ſigns, which I have left to repreſent me, how much my love hath made me to ſuffer for thee. Behold the lively figure of my Body and Blood, which was broken and ſhed to redeem thee. I have cauſed it to be made on purpoſe, that thou mighteſt not forget me.

What doſt thou anſwer to him? Canſt thou ſay, thou haſt looked for this day? That thou thoughteſt it long, till thou mighteſt go to his Houſe? or at leaſt waſt deſirous to go and ſee him ſet forth crucified before thine eyes? Why? What good did the laſt ſight of him do thee? What pangs of love didſt thou feel in thy heart? What pleaſure, what joy in the remembrance of his kindneſs? Did it call all his Commands to mind, and recommend

commend them effectually to thy love? Did it ſtir thee up to do his Will, and make thee more zealous ever ſince in working that which is pleaſing in his ſight? What didſt thou think of the inheritance he hath given thee? *An inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for thee?* 1 Pet. 1. 4. Didſt thou believe his Word; and verily expect to *receive the reward of this inheritance?* Col. 3. 24. How did that faith then work in thy heart? Did it give thee extreme content? Having hope to ſee him, did it make *thee purifie thy ſelf, even as he is pure?* 1 John 3. 3. Go then now as a friend of his, and do the ſame again. Renew thy remembrance of him. Shew him the belief thou haſt in him; the love thou beareſt to his Name and Word: how reſolved thou art never to forget him: and how happy thou thinkeſt thy ſelf, in the portion he hath given thee in his grace and love. Profeſs to him that his Commandments are dearer to thee than thy life: and that thou wilt ſooner part with it, than not perform his holy Will in every thing. Vow to him again, that thou wilt be true and faithful to him. Embrace all thy Brethren there aſſembled with a kind affection, becauſe they are his friends and followers. Deſire that all the world ſhould know him, and be acquainted with him; and that

that a perpetual memory of him may be preſerved, by doing this as long as the Sun and Moon endure. And canſt thou do it without thoſe paſſions, which the thoughts of a friend are wont to raiſe up in thy heart? None of them, ſure, will be abſent upon this occaſion. They will all attend thee in this holy action: and thou wilt feel the greateſt gratitude to thy Saviour, who hath done ſo much to deſerve thy love, which is ſo little worth to him.

Then thou wilt hear him, as good as ſay unto thee, *Son, be of good cheer, thy ſins are forgiven thee.* All that I have is thine. I will be an everlaſting friend to thee, and make thee inherit all things. It is my Father's good pleaſure to give thee a Kingdom: and here I give thee the earneſt of that purchaſed poſſeſſion. What reaſon haſt thou to doubt of the enjoyment; if thou art my Friend, by doing whatſoever I command thee? Do not friends partake in each others goods? My power which I have over all things in Heaven and Earth, ſhall aſſiſt thee. My Angels ſhall be thy Guardians. My Spirit ſhall be thy Guide and Directour. My comforts ſhall encourage and ſupport thee. *Becauſe I live,*

John 14. 19. *thou ſhalt live alſo. For I came*
10. 10. *that my Sheep might have life, and that they might have it more abundantly.*

The

The Prayer ſome time before.

O Moſt holy and eternal God, who art good and doeſt good: the whole Earth is full of thy goodneſs. Thy Mercy reacheth unto the Heavens, and thy Faithfulneſs unto the Clouds. Thou art great in Power, Wiſdom, and all other Perfections: and therefore greatly to be feared, honoured and loved by all underſtanding Creatures. When I conſider how much thou haſt done for me, or how much I have often promiſed to do for thee; I am on both hands confounded and aſhamed in my own thoughts. Thou art my Creator, my Father, my Saviour, Deliverer, and conſtant Benefactor: the God of my life, of my health, of all my preſent comforts and future hopes. I have promiſed often to be thy faithful ſervant, and thy dutiful child: to honour and glorifie thee both with body and ſoul, and all the good things thou haſt beſtowed on me. In my Baptiſm I was dedicated unto thee; and have many times confirmed that Gift, and renewed my Engagements to continue in thy obedience.

In

In my Promiſes, Proteſtations and Vows I have been very liberal: but how ſparing in performance, thou, who art acquainted with all my ways, knoweſt; and I my ſelf know ſo much of my negligence, that I may juſtly wonder, thou ſtill retaineſt me in thy Family, and letteſt me enjoy the priviledge of thy Children. Adored be thy great long-ſuffering and patience toward me and all mankind. Thanks be to the Name of the Lord, who after our abuſe of ſo many bleſſings, hath added the gift of his dear Son, and ſent him to pay a ranſome for us. O the unconceivable greatneſs of that love, which hath ſo much befriended the moſt ungrateful enemies! I humbly mention the blood of his Croſs, as a ſufficient ſacrifice, oblation and ſatisfaction, not only for my ſins, but the ſins of the whole world. I lift up my hands unto thee in his Name, to receive that gracious pardon, which he hath purchaſed for me: hoping through him, that thou wilt ſtill continue thy love unto me, who am ſtedfaſtly reſolved to love thee above all things. Far be it from me to think, that the love of our Lord ſhould maintain me in any rebellion againſt thee, or countenance

tenance my contempt of thy holy Laws. No, love me ſo much, good Lord, as to change my will, and renew my nature into thy own likeneſs; that I may be truly a friend of God. I wiſh for no greater happineſs, than to feel my ſoul at peace and friendſhip with thee, by an intire and unchangeable love to all Righteouſneſs, Goodneſs and Truth. And I am going to remember his dying love; that with the heartieſt affection I may devote my ſelf wholly to thy love and ſervice. I do as unfeignedly deſire that all my ſins may die; as I am glad that Chriſt died to be a propitiation for them. And I as ſincerely offer up my ſelf, my underſtanding, my will, my deſires and paſſions, and all that I have, unto thee; as I really believe that he offered up himſelf for me. O that the power of the Holy Ghoſt may accompany me: and unite my thoughts and affections to make a moſt thankful commemoration of his loving kindneſs. Repreſent unto my mind moſt feelingly all that Jeſus hath done and endured for our ſake. Fix my mind and heart upon the ineſtimable benefits he hath obtained for me. That I may not only behold the outward figures

of him: but receive thoſe pledges of his love, with the humbleſt reverence, with ſuch a lively faith, and vehement love, and ready ſubmiſſion of my will to him; that Chriſt Jeſus may be inwardly formed in me. I long for the happineſs of knowing aſſuredly that I am a Friend of his, by my delighting greatly in his Commandments, and truſting my ſelf and all my concerns intirely in his hands, and contenting my ſelf in his love, and good-will toward me, and rejoicing in the Sovereign Dominion, Power and Glory which thou haſt given him; with moſt earneſt deſires that all the world may love and obey him. *Amen.*

Our Father, &c.

The

The Meditation afterward at home.

WIth what unwillingneſs are we wont to leave the company of a Friend in whom we delight? How doth the remembrance of him ſtick unto our mind? How often do we think of the kind words we heard from his mouth, and view the tokens he hath left with us of his love? Do we not uſe to caſt our eyes behind us when we go from him, and look after him as long as he is in ſight? Are we not glad to ſee but his back, when we cannot behold his face? O ſweet Jeſus (then ſhouldſt thou ſay to thy ſelf) who can be content to part with the thoughts of thee, when he ſees the love thou beareſt to us; and all the bleſſings thou impartest to thy friends and followers? What heart can endure to loſe the ſight of ſuch happineſs, or ſuffer thy remembrance to die out of its mind? I ſhould look as far as Heaven, rather than ſuffer thee to go out of my thoughts: and always be caſting mine eyes to thy dwelling-place; that I may behold, at this diſtance, though never ſo little of thy moſt excellent glory.

So one would think in reaſon: But this dull fleſh begins to complain, that it is tired and cannot thus follow thee any farther. It.

makes me ſigh to think, that I muſt loſe this clear and lively ſight which I have of thee. And yet, as heavy as it is, I will not ceaſe to be often looking after my Saviour. What though I cannot always ſee him, ſo as I have now ſeen him in the Sanctuary; yet I will never forget him. And the darkeſt apprehenſions of his love and favour, ſhall ever be dearer to me, than any object in this world. Bleſſed be his goodneſs, which hath given me ſuch pledges of it, as engage me to remember him. *I will be ever mindful to keep the Covenant*, I have made with him, *and remember his Commandments to do them.* And as long as I do his will (though I cannot always lift up my thoughts and affections as I would unto him) I hope I am his friend. O ſweet words which I have heard from the mouth of my Saviour; *Whoſoever ſhall do the will of God, the ſame is my Brother, and my Siſter, and my Mother.* I have no other will, O Lord, but thine, and I will prove continually, what is *that good, and acceptable, and perfect will* of thine: that we may be eternal friends, by the conſtant union of our wills in one. Let my Lord command what he pleaſes, it ſhall be obeyed. Let him do what he thinks good; my will ſhall be done as well as his.

Pſ. 103. 18. Mark 3. 35.

O my Soul, thou haſt ſaid unto the Lord, thou art my Lord: but my goodneſs extendeth not unto him;

Pſ. 16. 2, 3.

but

but to the Saints that are in the earth, and to the excellent in whom is all my delight. They are his friends, and what thou doeſt to them, he accounts it as done unto himſelf. Think thy ſelf happy that thou wilt never want him, whilſt thou enjoyeſt them. Thou feedeſt him when thou feedeſt them. Thou goeſt to ſee him, when thou viſiteſt them in their need and miſery. *Verily I ſay unto you* (they are the words of Matth. 25.40. the Lord) *in as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.*

Reſolve therefore all this Month to endeavor to excite BROTHERLY KINDNESS, which is the fountain of *Charity*. And look on it as a great part of the riches of the divine Grace, that he is not only content to love us himſelf; but hath contrived ways and means that all men elſe may love us, and commands them ſo to do, as they hope to be ſaved. Begin this brotherly kindneſs then thy ſelf, that ſo thou mayſt be able to ſay every day, O how great is thy mercy, O Lord! that thou loveſt me thy ſelf, and wouldſt have all the world to love me. O how great is thy goodneſs, that thou not only chargeſt them ſo to do; but ingageſt them to love me by thy love! Yea, to love me ſo, as thou haſt loved me and them; and ſo as they love themſelves. How full, how incomprehenſible is the love of my God, who would have

me hated by none; but every man to be my friend, if I am in need, every man to do me good? How can I want who have ſuch a Father, who hath made all men to be my Brethren? How happy would he make me, who labours to ſet all hearts open to me; that as many men as I ſee, ſo many lovers I may behold? Thou dwelleſt, O God, in love: and wouldſt have me to do ſo too, by loving, and being beloved of all. What returns ſhall I make to the Lord for his love! He tells me that it is love. Love thy Brethren, *love them with a pure heart fervently.* This is the thing which I would have thee do. And this will make thee bleſſed for ever: by loving me and all others, and by being beloved of me, and of all men elſe that love me.

The Thankſgiving and Prayer afterward.

O Lord God Almighty, which is, which was and is to come. Who art the happineſs of Men and Angels: and haſt an innumerable company of beautiful Creatures always beholding thy Glories, ſatisfied with thy love, delighting themſelves in thy Praiſes; and to Eternity can deſire no higher pleaſure, than to be thy Friends and Servants. I caſt down my ſelf before thee to join, as well as I am able, together with all that Heavenly Hoſt, in lauding and magnifying thy great and holy Name; and rejoycing in thee with thankſgiving.

Thou haſt created all things, and for thy pleaſure they are and were created. Thou haſt redeemed Mankind by the Blood of thy Son; and raiſed us out of the duſt, that we might ſit with him in Heavenly places. Thou haſt ſent the Holy Ghoſt the Comforter, in ſigns and wonders, and divers miracles; in gifts of knowledge, wiſdom and prophecy;

and in abundance of thy Grace, to renew and ſanctifie the hearts of thy faithful People. The Apoſtles and Miniſters of reconciliation were thy Gift; by whom thou haſt brought the glad tidings of Salvation into theſe parts of the World. The Son of righteouſneſs, praiſed be thy Goodneſs, hath enlightned our eyes, who ſate in darkneſs, and in the ſhadow of death. I have been thy conſtant care from my firſt conception and entrance into the world until this moment. Innumerable bleſſings thou haſt beſtowed on me; and ſtill I hear the voice of joy and gladneſs. I behold my Guides and Inſtructours; and have the liberty to go into thy Houſe; and I ſee my Saviour himſelf in the remembrances and pledges he hath left me of his dying love. I will never ceaſe to adore and extol thy Mercy: who haſt kept me from going down into the pit; and ſaved my Soul from the nethermoſt Hell. Bleſſed be thy Goodneſs for the conſtant proviſion of thy Houſe; the comforts of thy Holy Spirit; the ſociety of thy Children; the hopes of Heaven; and the taſtes thou haſt given me of immortal joys in this holy Feaſt

with

with my Saviour. As thou haſt begun good Lord, out of thine own undeſerved love to make me happy; ſo continue thy loving kindneſs to me, till it be finiſhed in perfect friendſhip with thee. Preſerve in me, though never ſo weak, yet, a conſtant and prevailing ſenſe of thy Goodneſs; that I may moſt willingly obey thee, and chearfully do thy Will in all things. That the very ſame mind may be in me, which was alſo in Chriſt Jeſus: *Whoſe meat it was to do thy will, and finiſh the work of thee that ſenteſt him.* O that God would *count me worthy of this calling, and fulfil in me all the good pleaſure of his goodneſs, and the work of faith with power. That I may ſtand perfect and complete in all the will of God: and the Name of the Lord Jeſus may be glorified in me, and I in him: according to the grace of our God, and the Lord Jeſus Chriſt.* I have given my ſelf now again unto thee: and profeſſed the ſtricteſt friendſhip with thee: Lord, *help me to keep it without ſpot, and unrebukeable, until the appearing of the*

John 4. 34. 2 Theſſ. 1. 11, 12. Coloſſ. 4. 12.

Lord Jeſus. That both Body and Soul being preſerved pure and undefiled, as the Temples of the Holy Ghoſt; it may be my conſtant Guide, ſtrength and comfort: and lead me ſafely through all the difficulties and dangers of this world, the enticements of the fleſh, and the crafts and ſubtilties of the Devil, to a place of peace and ſafety in the Regions above, where I may for ever dwell in thy love and ſing thy praiſe. O that all the people did praiſe thee, O God; that all the people did praiſe thee. That the whole Earth were filled with the knowledge of the Lord, as the waters cover the Sea: and all thoſe that know thee, did walk worthy of thee; as Children of the light, and of the day, having no fellowſhip with the unfruitful works of darkneſs. Bleſs thy Church planted in theſe Iſlands; that we *may*

2 Cor. 6. 1. *not receive in vain that grace*

Tit. 2. 11, 12. *bringing Salvation, which hath appeared to us, teaching us that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world:* But from the higheſt to the loweſt *have grace, whereby we may*

ſerve

ſerve thee acceptably, with reverence and godly fear. Heb. 12. 28.

Comfort all my Friends; forgive all my Enemies: relieve thoſe that are in any miſery; draw all ſinners to repentance; and help all good men to perfect holineſs in thy fear: that at laſt with one conſent, we may all unite our hearts and tongues in thy everlaſting praiſes.

Now *the Grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with us all.* Amen. 2 Cor. 13. ult.

November.

The Meditation ſome day before.

WITH what wonder and admiration do we entertain thoſe things which are ſtrange and unuſual? The very news of them carries great numbers to ſee them, and the ſight of them fixes their eyes on them, as if they could never have enough of them. Behold here the wonder of wonders, which thou art called to ſee, and feed thine eyes and heart withall. God is come to dwell in fleſh. This Fleſh is made a Sacrifice for the ſins of the World. And he invites thee now to a Feaſt upon that Sacrifice; that thou mayſt dwell in him and he in thee. O marvellous love! What eyes ever ſaw ſuch a ſight as the Son of God dying on a Croſs? The only begotten of the Father bleeding as a Malefactor? The glorious King of Heaven laying down his life freely for his own Subjects: Rebels I ſhould have called them, and enemies to him? Where are all my thoughts? Where is my admiration? What is become of my love? Whither are all my deſires gone? It will be a new wonder if they

do

do not all assemble themselves together, at the commemoration of such love: which doeth me the grace to make me partaker of that Body and Blood, which was so offered up to God. Strange! that my thoughts should be so heavy, and my affections so cold! that my hunger and thirst, my love and my joy should be no more excited; at the very motion to go to the House of God, to make a thankful remembrance of his death! We think the Angels lead an happy life, in their blessed employment of giving continual praises to God: why do I not go then with a more forward joy into the Courts of the Lord to *do this* in remembrance of Christ, which those heavenly Creatures do not do? For *he hath not taken hold of the nature of Angels, but of the seed of Abraham,* for whom he hath prepared also this sacred food of which they never tasted. *Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee?* or, *Sit thou at my right hand, till I make thine enemies thy footstool.* Art thou not desirous of honour, and greedy of gainful preferment? Art thou not prone to seek great things for thy self? What greater honour or dignity can there be, than to be so nearly related to the Lord of all; to be a Member of him that is Head of all Principalities and Powers? Behold the treasures of grace and glory which he offers thee?

Heb. 2. 16.

Heb. 1. 5, 13.

and

and by theſe ſigns of his Body and Blood would make over to thee. Is not Love the very life and ſoul of the World? Is it not the joy and ſatisfaction of hearts? Behold here the worthieſt object of it that ever was. See how he would fill and poſſeſs thy whole Soul with perfect contentment. And leſt thou ſhouldſt be ſo unhappy, as not to dwell in Love: ſee how he would engage thee by theſe bonds in which thou art going to tie thy ſelf, to love the Lord thy God with all thy heart, ſoul and ſtrength; and thy Neighbour as thy ſelf. How doth he comply with thy moſt natural inclinations? How doth he ſtudy to gratifie thee in thy moſt noble deſires? Call up thy beſt and pureſt thoughts. Strain thy ſelf to the height of admiration. Endeavour to forget all other things, and only to look at preſent upon Jeſus. If any thing can make thee love God, it muſt be his love. If any thing can make thee hate ſin, it muſt be this Sacrifice for it. If any thing can make thee willing and obedient, it muſt be his obedience to the death. Think then when thou comeſt into his preſence, that thou ſeeſt him hanging on his Croſs. Think thou ſeeſt him ſpreading out his arms, and reſigning himſelf to the will of God. That thou beholdeſt his gaping Wounds, and the Blood trickling down his Sacred Body. That thou heareſt him cry unto thee; Did I not love thee, when I bled to death for thee? Did I not love thee, when I endured this pain and ſor-

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row to redeem thee? Could I do more than give my ſelf, to deliver thee from death, and open the Kingdom of Heaven and Eternal life? And then what heart is there, that need be taught what it ſhould ſay, and what it ſhould do on this occaſion? Who can refrain himſelf from giving bleſſing, and praiſe, and glory in the higheſt to him? Who can want thanks to render him for ſuch invaluable benefits? Or find in his heart to deny him his ſervice? Nay, who would not rejoyce to think of ſerving one that hath merited thus of him; and intends to reward his duty with that very glory which the Father hath given him? Our Lord cannot but expect to ſee thy mind fraught with heavenly thoughts, and a moſt high eſteem of him: thy heart mighty full of love, and vows, and reſolutions, ready to be preſented to him: thy will bowing and ſubmitting it ſelf wholly to his diſpoſal. And to all ſuch he ſaith by his Miniſters, Come to my Supper, for all things are ready, Come, and take this holy Sacrament to your comfort. Rejoyce with me and be exceeding glad; for I love you, and will love you to the end.

The Prayer ſome time before.

O Moſt holy Lord of Heaven and Earth; the greateſt and moſt deſirable good; the only reſt and ſatisfaction of our Souls. Whom to know is the beginning of life: whom to love purely is our perfection upon earth: whom to poſſeſs in an unchangeable wiſdom, charity and purity is Heaven it ſelf. It was thy great Goodneſs to make us to know thee, and love thee, and be like unto thee. And a greater to ſue unto us and intreat for our affections. But it is the greateſt of all, a miracle of thy love, that thou haſt ſent ſuch a Perſon as thy Son Jeſus to beſeech us, and to add mighty importunities to his intreaties; that we would do that, which we ought to be deſirous to be admitted to do, as the greateſt happineſs we are capable of. Lord, what is man that thou art thus kind unto him? We are very little things; hugely below ſo much of thy notice. We are naturally infirm and crazed in our bodies. And our underſtandings are ſhort-

ſighted,

ſighted, our reaſonings weak and childiſh, our paſſions eaſily diſordered, our reſolutions inconſtant; and by ſin we have made our ſelves worſe, and turned theſe into greater miſchiefs. So that if thou hadſt been pleaſed to ſhew but a little pity and compaſſion to us, and not ſuffered us to become extremely miſerable; what could we have expected more from thy Goodneſs? But that thou ſhouldſt deſign to advance ſuch pitious and wretched things as we are, who know not how to value and eſteem thy benefits, to the ſtate and dignity of thy Children; to make us like thy ſelf in Righteouſneſs, Goodneſs and Truth; and at laſt to give us a bleſſed immortality in ſoul and body; O how aſtoniſhing is this love! which thou haſt ſhewn to us in the Son of thy love the Lord Jeſus. I am aſhamed to think that this Grace hath waited ſo long upon me, and been no better entertained and improved. That my apprehenſions of it are ſtill ſo dull; my reaſonings of ſo little force, to conſtrain my whole ſoul unmoveably to love thee, delight in thee, and to live to thee for ever. I moſt humbly flee to that Grace which hath

hath abounded thus towards me, for the pardon which it hath promiſed to thoſe, who yield themſelves to be governed by it. O let not thy unwearied Goodneſs be provoked yet to caſt off the care of me: But continue to hold before mine eyes thy love in Chriſt Jeſus, and the great glory which he hath purchaſed for us; till my heart be overcome and ſubdued perfectly to his obedience That I may abandon every evil way, which is inconſiſtent with the enjoyment of his favour and happineſs; and it may be the very buſineſs of my life to purifie my ſelf as thou art pure: from all inordinate cares and fears; from ſenſual luſts and brutiſh paſſions; from anger and hatred; envy and malice; pride and vanity; falſeneſs and diſſimulation; murmuring and diſcontent; and whatſoever is oppoſite to thy bleſſed Nature and Will declared by Chriſt Jeſus. O that the Faith of Chriſt, which thou haſt already planted in my heart, may take a deeper root; that as I believe him to be the Lord of all, who died for me and bought me with a price, and is riſen again to be the Author of eternal Salvation to thoſe that obey him,

him, and will come to judge the quick and the dead: ſo I may conſtantly reverence him, and religiouſly keep his holy Commands, and ſtedfaſtly truſt him, and make him my hope, and love his appearing; that I may be found of him then in peace. And now that I am going to make him my renewed acknowledgments, and devote my ſelf to his holy obedience; Lord, fill me with ſuch worthy thoughts, affections and reſolutions, that I may know that I love him, and may rejoyce in hope of his eternal love unto me. O that nothing may interpoſe when I am at thy Table, to hinder the effect of theſe holy deſires; that no cloud may ariſe in my mind to obſcure my ſight of his love; no vain thought to draw me aſide from meditating on his Death and Paſſion for my ſake: but I may be carried then and always with a ſtrong and irreſiſtible inclination to do his will.

Pſal. 141. 2. *Let my prayer come before thee, as the incenſe; and the lifting up of my hands,*

Pſal. 143. 1, 2. *as the evening Sacrifice. Hear me, O Lord, and give*

give ear to the voice of my ſupplications: in thy faithfulneſs anſwer me, and in thy righteouſneſs. And enter not into judgment with thy Servant: for in thy ſight ſhall no man living be juſtified.

Our Father, &c.

The

The Meditation afterward at home.

WHat our Saviour ſaid to the People concerning *John* the Baptiſt, may be imitated by thee with a ſmall alteration. *What went ye out for to ſee? a reed ſhaken with the wind?* (a thing of no moment?) *But what went ye out for to ſee? a man cloathed in ſoft raiment?* [Some worldly pomp and bravery] behold, *theſe are in Kings Courts. But what went ye out for to ſee?* a *Prophet? Yea, I ſay unto you, and much more than a Prophet: For among thoſe that are born of women, there is not a greater Prophet than John the Baptiſt.* Luke 7. 24.

Where haſt thou been? mayſt thou ſay to thy ſelf. At an ordinary meal, or a common entertainment? What wenteſt thou out to receive? a piece of bread and a cup of wine? That we have in our own houſes. Or what wenteſt thou from home to ſee? a dumb ſhew, a ſilent gravity, a company of men with ſerious looks and ſad behaviour? Thoſe we may ſee among them that mourn for any dead friend. Or what wenteſt thou out for to ſee? Bread broken, and Wine poured out, in a ſolemn and holy manner by the appointment of Chriſt Jeſus? Yea, and much more than ſo; Chriſt himſelf, the Son of the bleſſed, under thoſe ſigns and figures of

of his death. This is he of whom it is written, *Behold, the Lamb of God that takes away the ſins of the world.* Verily, there is none born of Women like unto him, the only begotten Son of God, the Heir of all things. And thou haſt been at his Table; thou haſt beheld the aſtoniſhing love of God in delivering him up to ſuffer for thee; thou haſt received the pledges of deareſt love, and the earneſts of all thoſe goods that he poſſeſſes. Couldſt thou ſee no beauty in him, that thou ſhouldſt deſire him? Nor taſte no pleaſure in having friendſhip with him? Is it nothing to partake of the merits of his ſufferings? To be made the Son of the King of Heaven and the Heir of his love, by being made partaker of his Divine nature and diſpoſition? Where were thine eyes then? What were thy thoughts doing? None ever believed and conſidered this love that God bears to us; who was not moved and enflamed by it to love him above all things. For the Creator and Poſſeſſor of Heaven and Earth to love thee: what a word is that? Who can hear it, and not be at once both amazed and tranſported? Eſpecially when he loves thee ſo much as to ſend his own Son unto thee, yea, his only Son, the Son of his love: who hath ſo loved thee, as to ſpend his deareſt blood in thy ſervice; and all this freely, without any motive but his own love; and to procure us the greateſt bleſſings, no leſs in concluſion than

than immortal life. What heart can think of this and not be overpowred by it? And need he intreat thee, not to forget the love he hath ſhewn unto thee? to ſpend a few thoughts every day on ſuch a Friend, that hath deſerved ſo much of thee? A mean requeſt; which ſhould be granted, one would think, without the asking. And wilt thou be at no pains to preſerve his memory? Shall he ſlip out of thy mind, unleſs he force himſelf into thy company? It is eaſie to be warm by a fire ſide. It is almoſt impoſſible not to be moved, when the perſon we love is before our eyes. But when we are gone from the fire, we muſt exerciſe our ſelves, not to grow cold again. And when a friend is at a diſtance from us, we muſt look upon the tokens we have received of his kindneſs, or ſome other way bring him to our remembrance. Or rather our great love to him, will often preſent him before our imagination. Do but love thy Saviour then in an hearty manner, and how canſt thou fail to love him more? That little thing is all that he deſires of thee, that thou wouldſt love him beſt; and then do even what thou wilt.

For you may conſider, that it is the nature of all love, not to let our heart be joined to any other object, which ſhall in any degree prejudice that which is principally loved. Whatſoever is eſteemed, honoured and

and admired by us above all others; will not permit any thing to be entertained, that ſhall any ways injure it in our thoughts and affections. We are naturally averſe to any ſuch objects, and reject them with diſdain; as thoſe which are inconſiſtent with our better deſires. If thy Redeemer therefore be advanced and ſeated in thy heart by an unfeigned love to him above all things on earth: it will render every thing deſpicable, which would draw thy heart from him, or in the leaſt abate thy devotion to him. Thou wilt look upon it as a baſe temptation and an unworthy offer; which is not only to be ſlighted and rejected, but hated, and loathed. Thou wilt ſay, I am dead to ſin, I cannot live any longer therein. I have done with all your adulterate pleaſures. Jeſus is my joy, my life and my crown: what pleaſes him, pleaſes me. His love is a Law within my heart: and therefore I delight to do thy will, O God.

And the more to fortifie thy ſelf, thou mayſt often meditate all this Month, upon the COURAGE and CONSTANCY, the Fortitude and Magnanimity of Jeſus in aſſerting the Truth of God. For this is particularly remembred by St. *Paul* as a part of his character, that *he witneſſed before Pontius Pilate a good confeſſion.* By which we ſhould excite our ſelves out of Love 1 Tim. 6. 13.

to him, to follow after *righteouſneſs, godlineſs, faith, charity, patience and meekneſs,* whatſoever it coſt us. Let the dangers be what they will, we ſhould *ſtill fight the good fight of Faith : lay hold on eternal life.* For *herein is our love made perfect, that we have boldneſs in the day of Judgment : becauſe as he is, ſo are we in this world. There is no fear in love ; but perfect love caſteth away fear : becauſe fear hath torment ; he that feareth, is not made perfect in love.*

1 Tim. 6. 11, 12.

1 Joh. 4. 17, 18.

The

The Thankſgiving and Prayer afterward.

I Humbly offer unto thee, O Lord, together with the whole company of Heaven, the ſacrifice of praiſe and thankſgiving; which is eternally due to thy moſt bounteous Goodneſs. The whole world was made by thee out of nothing. The Heavens, the Earth, the Seas, and all that are therein, confeſs themſelves the work of thy infinite Wiſdom and Power. Out of the duſt thou haſt framed our comely bodies: and inſpired into them immortal Spirits: on which thou haſt engraven thy own Image. Thou didſt put thine own Majeſty upon us, that all thy Creatures here ſhould be obedient to us, and we be obedient only to thee, the great Lord and Governour of all. O how great was the honour which thou conferredſt upon us! And how much more wonderful the Grace thou haſt given us in Chriſt Jeſus, after our diſloyalty and ſhameful diſobedience to thee? Thou haſt ſent him to redeem us from Hell and Death by his precious Blood: And given

thy Holy Spirit to ſanctifie our hearts, and aſſiſt us in our duty; thy Goſpel to be our Rule; thy Son to be our Example; thy Miniſters to be our Remembrancers; thy Sacraments to be the Signs and Seals of thy Bleſſing. I have now taſted of thy great and abundant love. Thou haſt feaſted me at thy Table; and ſatisfied me with thy good will towards me: and filled me with joy and gladneſs in thy favour, more than if all the riches on Earth had been increaſed. What ſhall I render unto thee, and do for thee; who haſt done all this for me, who am leſs than the leaſt of all thy mercies? My heart burns within me, till I have offered up my ſelf again unto thee: and reſolved to ſpend my days in praiſing, loving and ſerving thee, to the beſt of my power. O that this holy ſenſe of thee, may never quite vaniſh out of my mind: But I may be always inclined to think of thee, to declare thy loving kindneſs, to approve my ſelf to thee, by ſtudying and doing thy Will with chearfulneſs of heart. I have now knit my ſelf to thee, by new bonds and engagements, which I deſire may be never looſed. O that my vows and promiſes may ſtand as faſt as thine everla-

ſting

ſting Covenant. That nothing may make me break my Faith, which I have now in my Baptiſm given to thee: but I may always, as I ſtand bound, moſt heartily continue *to believe in thee, to fear thee,* * *to love thee with all my heart, with all my Soul, and with all my ſtrength; to worſhip thee, and give thee thanks; to put my whole truſt in thee, to call upon thee, and to honour thy holy Name and Word, and to ſerve thee truly all the days of my life.* And aſſiſt me by thy Heavenly Grace to do my duty alſo faithfully towards my Neighbour: *to love him as my ſelf, and to do to all men as I would they ſhould do unto me: to love, honour, and ſuccour my Father and Mother: to honour and obey the King, and all that are put in Authority under him. To ſubmit my ſelf to all my Governours, Teachers, Spiritual Paſtours and Maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealings. To bear no malice nor hatred in my heart. To keep my*

* The words of the Church *Catechiſm*, which excellently expreſſes the duty we owe to God and our Neighbour.

hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

I deſire alſo the good of all Mankind; that they may partake of the knowledge of the Lord, and enjoy the fruits of his Death and Reſurrection: eſpecially that all Chriſtian People may walk worthy of the Lord, who hath called them to his Heavenly Kingdom. And particularly all Kings, Princes and Governours may be as careful to obſerve his Laws, as they are deſirous others ſhould obſerve theirs. That they may remember the honour thou haſt done them in exalting them ſo high; to the end they may imitate thee, in doing good to all below them. Purge out of thy Church every thing that diſhonours the Religion of our Lord, and endangers Souls. Unite all the Members of it in the profeſſion of the true Faith, and in ſincere Charity: that the poor may be relieved, the ſick comforted, the fatherleſs and

and widows visited in their affliction, sinners reclaimed, the obstinate softned, and all that are in unbelief brought into the Flock of Jesus Christ.

And grant unto us all that have Communicated together this day, that peace which passeth all understanding; humility, meekness, obedience, fortitude, contentedness, patience, longing desires after Heaven, and willingness to die; that we may rest in a holy Hope, and have a blessed Resurrection with the just. *Amen.*

December.

The Meditation ſome day before the Sacrament.

NEED I be told after a whole years ſervice, at leaſt, of my bleſſed Maſter Jeſus, what that duty is I am now going to perform unto him! Am I not preparing my ſelf according to his command to make a ſolemn commemoration before God, Angels and Men, of his unheard-of love in dying for us! To make a profeſſion of my ſincere love and affection to him? To engage to him my fidelity? To renew the Covenant that is between us? To open my heart to him, and to confirm to him the moſt abſolute poſſeſſion of my Soul and Body? To wait on him for his continued Grace; and that I may feel the power of his Death and Reſurrection? To ſhew him my willingneſs even to take up his Croſs; and to be his Diſciple and follower to the very death? To teſtifie the love I bear unto, and the Communion I deſire to hold with all the Chriſtians that are through-

out the World? To exalt the Name of the Lord, and to ſpeak his praiſes: who would give his Son for us, and who hath condeſcended to a treaty of peace with us, and upon ſuch eaſie terms to become friends with us, yea, reward us, and do great things for us? O how ſweet is the remembrance of theſe bleſſings! How happy am I that he will not let me forget them! But with a continued kindneſs invites me again to this delightful employment. I will go and give him thanks for all his benefits, and for this among the reſt; that he hath made me ſo often partaker of his bleſſed Body and Blood, and now gives me a new opportunity to celebrate in this manner the memory of his love. And O that my heart were lifted higher than ever, after ſo long acquaintance with him, in admiration of his Grace, in faith, in love, in joy, in praiſe and thankſgiving, in ſtrong and vehement deſires, and in cordial reſolutions to be his devout and faithful Diſciple. O that the hearts of all Men elſe, who ſhall approach his Table, may be diſpoſed to the like zeal and fervent affection to his ſervice: and ſo many ſouls as there are then preſent, ſo many living Sacrifices there may be to God; ſo many wills reſigned into his hands with ardent love. That ſo thoſe holy Spirits, which the Apoſtle tells us, were preſent in their Chriſtian Aſſemblies, may be invited to come into ours. And beholding nothing but what is reverend

reverend, ſerious, pure, and full of true devotion, they may be excited to rejoyce and praiſe God together with us, for our ſincere affection to his Religion. And they may make report among their Heavenly company above, that Chriſtian piety is ſtill remaining in the world; and that we have made a great increaſe and growth in it this year, by our frequent remembrance of the Lord Jeſus: which may ſtir them up all to bleſs the great and glorious Name of our God, which is exalted above all bleſſing and praiſe.

The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all. Bleſs the Lord, ye Angels of his: Bleſs him all his Hoſts. Bleſs him all ye works of his in all places of his dominion: Bleſs the Lord, O my Soul. Pſal. 103. Stir up thy ſelf to bleſs the Name of God our Saviour; who hath not caſt us out of his ſight, when we threw off our obedience to him: but ſent his Son to gather us again to him, to invite us by precious promiſes, to endear himſelf to us by ſhedding his heart-blood for us, to open the gate of *Paradiſe* once more, and reſtore us to immortality; to make us equal with the Angels, and rank us among the eldeſt Sons of glory. Let us go, and, if it be poſſible, excite a greater love in our heart toward him, than ever we felt before. Let us offer up our ſelves to him with

with a ſtronger flame of devotion: which may always burn and riſe up higher and higher, till it touch Heaven; and lift us up thither where our Saviour is in the high and holy place, *God bleſſed for ever.* Amen.

The

The Prayer ſome day before.

ETERNAL God: whoſe omnipotent Word brought me and this whole World of Creatures into being. Out of the fulneſs of whoſe Goodneſs, we are all fed and maintained; and by whoſe rich and abundant Grace it is, that our ſouls are not in a deſperate and forſaken condition: but may approach with ſome confidence to thee our Maker, who in thy Son haſt revealed thy ſelf unto us, a moſt merciful Father. I fall down before thee in an humble reverence, to perform that Religious duty which I owe thee as thy Creature, and much more as thy redeemed one, through the purchace thou haſt made of us by the Blood of Jeſus. I admire, adore and love all that I know of thee; I extol and praiſe thy Wiſdom, thy Bounty, thy Holineſs and Truth, which endureth for ever. I acknowledge my ſelf beholden to thee beyond all my words, or conceptions either. I reproach my ſelf for my baſe ingratitude, and all the wrongs I have done thee. I confeſs the juſtice of thy proceedings, ſhouldſt thou

thou ſtrip me of all thoſe good things thou haſt beſtowed on me. I give thee the glory of thy ineffable and never enough to be valued love in thy Son Chriſt. I diſclaim all oppoſition to thy will, as baſe, unjuſt and unaccountable. I vow to thee my intire ſervice and obedience: and approve all thy Commandments as righteous, wiſe and good. I lay new bonds upon my ſelf, to keep and obſerve them with my whole heart; and rejoyce in thy precious Promiſes, accounting them better than thouſands of gold and ſilver. My hope, my ſatisfaction, my comfort is in thy word: which encourages me to wait on thee for the Grace of thy holy Spirit; bleſſing thee for that portion of it, which I have already received. I thank thee for all thy other Goodneſs to me, and truſt thee for the continuance of it, as far as thou ſeeſt profitable in thy wiſe Providence; to which I heartily refer my ſelf. I hope thou wilt accept of theſe poor but ſincere acknowledgments, and not condemn me out of my own confeſſions: but pardon my errours and miſcarriages, confirm my holy purpoſes, pity my infirmities, and ſtrengthen my pious endeavours. That I may perfectly mortifie all ſinful

luſts

luſts and deſires, faithfully diſcharge my duty in my ſeveral relations, thankfully and ſoberly uſe all thy mercies, patiently bear the heavieſt afflictions, and improve my ſoul in wiſdom and goodneſs, by all the helps thou affordeſt me: by thy holy Goſpel, by the good counſels of others, the inſpirations of the holy Goſpel, thy many remarkable providences about me, and whatſoever courſes thou takeſt with me, to bring me ſafe through this world, into an happy Eternity. And now that I am about to addreſs my ſelf to the Table of the Lord, O that I might have ſuch a ſweet remembrance of his love, as may revive my ſpirit, encourage my hope, excite me to all my duty, and put an humble confidence in me, to look up unto thee again for thy pardon; and for the grace of thy holy Spirit, to enable me to pleaſe thee better ever hereafter. Thou who knoweſt all things, ſeeſt that my ſoul waits for thee, O God, and longs to be more like thee; and is ready to offer up its underſtanding, will, and all its affections unto thee: That I may remain ſtedfaſt and unmoveable in juſtice and charity; meekneſs and humility; temperance and purity; contentedneſs and patience, devotion

votion and piety; with all other fruits of thy good Spirit. Suffer nothing to appear in my ſoul before thee, but reverend thoughts of thee, moſt zealous love to thee; paſſionate deſires that Chriſt Jeſus may live in me, and appear in all the actions of an innocent, harmleſs and uſeful life. That ſo the day when I approach unto thee, may be a day of good tidings, of great joy; a day of peace and reconciliation, of feaſting and refreſhment, of comfort and encouragement, to walk before thee with a perfect heart as long as I live. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, and if there be any praiſe,* help me always to *think of theſe things. And the God of peace be with me; and ſupply all my need according to his riches in glory, by Chriſt Jeſus.* In whoſe Name and words, I ſtill recommend my ſelf to thy Grace, ſaying,

Phil. 4. 8, 9, 19.

Our Father, &c.

The

The Meditation afterward at home.

THOU *art my portion*, O *Lord*; *I have ſaid that I would keep thy word.* Why ſhould I repent me of my choice; or ſtart from my reſolution? Thy Counſels and Commands are the ſureſt guide: thy Power the ſtrongeſt defence: thy good Providence the fulleſt ſtore-houſe: thy eternal Juſtice and Holineſs the beſt ſecurity: thy Promiſes the richeſt treaſure: and good hopes in thee our higheſt happineſs. It is enough, enough, O Lord, to be beloved of thee, the all ſufficient good; who comprehendeſt all things in thy mind, and canſt do all things by thy power, and delighteſt in raiſing ſuch monuments of thy Wiſdom and Greatneſs, as thy Almighty love may diſpenſe endleſs bleſſings unto. I am well ſatisfied now that I can ſay, *Thou art my refuge and my portion in the Land of the living.* The Lord is my portion; whom ſhall I envy? The Lord is my portion; for what ſhall I be diſcontented? The Lord is my portion; of whom ſhall I be afraid? *Why art thou caſt down, O my Soul, why art thou diſquieted within me?* How can his friends fail to partake of his

Pſal. 119. 57.

Pſal. 142. 5.

Pſal. 42. 11.

bounty,

bounty, who treats even his enemies with ſo much kindneſs? *My ſoul, wait thou only upon God; for my expectation*

Pſal. 62. 5.

is from him. Truſt in the Lord and do good; and verily thou

37. 3, 4, 34.

ſhalt be fed. Delight thy ſelf alſo in the Lord; and he ſhall give thee the deſires of thy heart. Caſt thy burthen on the Lord, and he ſhall

55. 22.

ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

Eccluſ. 34. 16, 17.

Wait on the Lord and keep his way. For the eyes of the Lord are upon them that love him: He is their mighty protection and ſtrong ſtay, a defence from the heat, and a cover from the Sun at noon; a preſervation from ſtumbling, and a help from falling. He raiſeth up the Soul, and lightneth the eyes: He giveth life, and health, and bleſſing. All Sacrifice is too little for a

Judith *ult.* 16.

ſweet ſavour to him, and all the fat is not ſufficient for his burnt-offering: but he that feareth the Lord is great at all times. The

Eccluſ. 34. 13.

ſpirit of thoſe that fear the Lord ſhall live; for their hope is in him that ſaveth them. My heart

Pſal. 33. 21, 22.

ſhall rejoyce in him; becauſe I have truſted in his holy Name. Let thy mercy, O Lord, be upon me; according as I hope in thee

And

And I hope that I ſhall never forget thy word which I have ſaid that I would keep: the revelation of thy Wiſdom. The Declaration of thy Will, and the deſcription of thy moſt holy and happy life. My God, *I have taken thy precepts as my heritage for ever: for they are the rejoicing of my heart. I have inclined my heart to perform thy ſtatutes alway, even unto the end.* Pſal. 119. 111, 112. This day I have added one Vow more of conſecration to thee. I have made over my ſelf intirely to thee, to be my portion. Whom ſhall I love, whom ſhall I ſerve; to whom ſhall I reſign my will and ways? but only to thee the Father of lights, and the Father of mercies: who haſt not thought thy Son too much to give to me. Neither will I forget this happy day, which hath brought me a taſte of the joy, and peace, and ſerenity, which ſpring from the very beginning of a God-like nature. I will alway be devoted to him. Let his will be done on Earth, as it is in Heaven: for it is the will of my Heavenly Father. Let theſe words remain upon record againſt me, if I endeavour not to make him my pattern: and not only in that place, where I have now been, but in all my behaviour in this world (that great Temple of his) demean my ſelf holily and purely; with that humility, reverence, meekneſs and ſubmiſſion, which becomes his preſence. What have I here

to

to do, but to ſhew forth the glorious perfections of Righteouſneſs, Mercy and Truth, which I beheld in him? and to declare the eſteem I have of him, and my ſatisfaction in my portion; by modeſty, contentedneſs, thankfulneſs, faith, patience, hope, joyful reſignation of all my concernments, with an equal mind, to his wiſe diſpoſal? This is my will, and my reſolution. And I will declare from year to year, that this I take to be my happineſs.

And here it may be very fit to reſolve often all this Month, to reflect upon our Saviour's CONTEMPT OF THE WORLD, when he had choſen to come and do the will of God. Riches, honour, glory and pleaſure, were nothing in his account; in compare with the ſatisfaction of doing the pleaſure of God, though it were by ſufferings. He did not regard the eſteem of men, nor what they ſaid of him. Though he died an ignominious and diſgraceful death, as well as lived a poor and deſpicable life; he was not aſhamed nor dejected: but rather gloried in both. Becauſe his buſineſs *was not to pleaſe himſelf*:

Rom. 15. 3. *but as it is written, The reproaches of them that reproached thee, fell on me.* Let the ſame mind be in us, that was in him.

Ibid. v. 2. *Let every one of us pleaſe his neighbour, for his good to his edification.*

fication. But overlook the cenſures and vain opinion of this world, with all the honours and preferments of it: ſo we may but approve our ſelves to God, and his will be fulfilled by us. For *it is a faithful ſaying; If we be dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo reign with him.* 2 Tim. 2. 11, 12.

The

The Thankſgiving and Prayer afterward.

O Moſt high and holy Lord of Heaven and Earth; the Author of every good and perfect Gift. Who art for ever to be humbly acknowledged, worſhipped, loved and obeyed; by me, and by all that know thee. I have often made thee my acknowledgments, for my being, and all the comforts of it; for the hopes I have both in this life and hereafter: And now I come to renew them, that I may be more firmly united to thee in hearty love and intire affection. I caſt my ſelf down before thee, being even oppreſſed with the great load of thy mercies and benefits; which will not ſuffer me to diſpoſe of my heart otherways than to thy obedience. As I owe my very being to thee; ſo all thoſe good things which have made it not to be a burthen and uneaſie to me. I have enjoyed a long meaſure of health, and cannot tell that ever I wanted my daily bread, [yea, plentiful proviſion both for

for my neceſſity and my pleaſure.] The days of pain and ſorrow, which I have endured, have been but few, in compare with the many years of eaſe and joy which thou haſt vouchſafed me. I find now all my ſenſes entire and perfect, and I have a great many Friends and kind Neighbours: and alſo a great deal of time to think of all this, and to prepare my ſelf for thy eternal favour. How much am I indebted to thee, for the continued uſe of my underſtanding, reaſon and memory; that I can take notice of all thy Goodneſs, whereby my heart may be excited to love thee; which is the greateſt happineſs and pleaſure of all. * This, this, O Lord, is the greateſt of thy mercies, that thou haſt given me the knowledge of thy love in Jeſus Chriſt; which cannot but conſtrain me to the greateſt love of thee. And that thy

* *You may acknowledge what you may owe him alſo for good education, civil breeding, and that he hath perhaps inclin'd your heart early to be religious, whereby your Conſcience hath been kept from many wounds, and both Soul and Body from much diſhonour*, &c.

holy

holy Spirit hath ſhone ſo often into my mind, and breathed ſo often on my will and affections: that thou haſt pardoned ſo many faults, and waited ſo long for my amendment, and ſo earneſtly importuned my return; and afforded me ſo many helps, and ſuch a long time to perfect my repentance. Thou haſt added alſo now new pledges of thy love, and earneſts of that immortal life; wherein I may complete my praiſes and thankſgivings to thee in the company of the bleſſed. *O how precious are thy thoughts towards me, how great is the ſumm of them! If I would go about to number them, they are more than the ſand.* I cannot count the leaſt part of them; nor ever ſee any end of thy Goodneſs: for even whilſt I am thinking of it, I receive new favours from thee. Every moment is big with abundance of thy mercies, both to my Soul and my Body; for this life and that which is to come. But I know enough to make me admire and love thy Goodneſs; and to make me aſhamed of my forgetfulneſs and ingratitude: enough to oblige me eternally to thee: enough to make me fully contented, and to rejoyce in thee, as my portion. Behold,

hold, O Lord, I here again ſincerely devote my ſelf to obſerve thy Commands: and keep thy holy Word. I have choſen it as the rule and the comfort of my life: and I will ever cleave unto thy Teſtimonies with my whole heart. I would not abuſe thy mercies; nor grow careleſs, wanton and ſecure under the abundance of thy Goodneſs: but look upon them as engagements, and mighty arguments to love, acknowledge and obey thee for ever. Bleſſed be thy Goodneſs, that I have ſuch thoughts, and am ſo inclined. Accept of my good deſires, purpoſes and vows, which I have made: and accompany me alway by thy gracious aſſiſtence, that I may accompliſh what I have begun, and perfect holineſs in thy fear. To thee I recommend all mankind; eſpecially thy Church and choſen People: all the Rulers and Governours of them; that they may remember thou art higher than the higheſt, the King of Kings, and Lord of Lords; who wilt judge all men without reſpect of perſons. Give pure zeal and knowledge to thy Miniſters; the grace of contentedneſs to the poor of the flock; and of an open heart to the rich: wiſdom and diſcre-

tion to thoſe that are in their younger years; and an holy hope to comfort the aged. And endue them all with an humble meekneſs, that *laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil-ſpeakings, as new born Babes they may deſire the ſincere milk of the Word, that they may grow thereby: and offer up continually ſpiritual Sacrifices, acceptable to thee by Chriſt Jeſus.* Amen.

1 Pet. 2. 1, 2, 5.

ON

ON THE
Feast of the Nativity,
OR
Christmas-day.

The Meditation before at home.

WHat amazing News is this! what an astonishing piece of love! That the King of Kings who needed nothing, and is able by his Omnipotent word to command more Creatures into being (if he wanted any Subjects) than we can think of while we live, should send a kind Embassage of peace, to us vile worms, sinful dust and ashes. To us who were unworthy of a gratious look from him, should we have besought his favour; to us that had highly affronted his Sovereign Authority and Sacred Laws, he hath dispatched a glorious Message, as if we were the grea-

teſt perſons, and ſo many little gods. And had it not been too great an honour for us to think of, if he had ſent one of his meaneſt Servants in the heavenly Court to viſit us? Or if he had bidden an illuſtrious Seraphim, to come and comfort, and chear us by his bright appearance, or one of the Cherubims to fly all over the Earth, and make proclamation in their Ears, that the King of Heaven would be reconciled to his rebellious Subjects? Would it not have filled the whole world with wonder, and made all mankind ſtand at a gaze, to ſee themſelves ſo highly favoured? O what a grace then was it, that God ſhould ſend his Son, his only begotten Son, the Prince and Sovereign Lord of all that Heavenly Hoſt, upon this buſineſs of reconciliation? See, my Soul, that which aſtoniſhes not men only, but Angels themſelves, who proclaimed the birth of this Prince of Life, with the loudeſt ſhouts of joy, ſaying,

Luke 2. 14. *Glory be to God on high, and on Earth peace, good-will towards men.* Towards men do they ſay? Lord, what are they, that thou ſhouldſt put this honour on them! What are the greateſt and nobleſt men on Earth? What is their excellency and worth, that ſuch addreſſes ſhould be made unto them? O join thy ſelf, my Soul, as well as thou art able, with thoſe bright Morning-ſtars that ſang for joy, when the foundation of the new world was laid, & ſay, Glory be to the eternal Majeſty of Hea-

ven

ven and Earth, who poſſeſſes all things, and can ſuffer nothing; that he would deign to ſend to us his poor Subjects. Glory be to his Almighty love, who *ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh but have everlaſting life. For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved.* John 13. 16, 17. O bleſſed Jeſus, how ardent, how powerful was that love, which brought thee down from the Heavenly company above, to us here on Earth; yea, *to the lowermoſt parts of the Earth?* To be cloathed with our rags, to dwell in our mortal fleſh, in the likeneſs of ſinful fleſh? Mighteſt thou not at leaſt have been apparelled like the beſt of men, and been found in the habit and faſhion of the nobleſt of us: but thou wouldeſt alſo condeſcend to the form of a ſervant, that the moſt deſpicable of all mankind might never ſuſpect they ſhould be deſpiſed by the King of Glory? O what an humble love was this, to us moſt wretched ſinners? What heart can conceive the infinite force of it? How infinitely is it above all words? We do but declare, that we know little of it, if we are able to talk much about it. It is fit for our wonder and ſilent admiration: for adoring thoughts, and devout ecſtaſies of love. Only I will go, and declare in the aſſemblies of his people, theſe wonder- Ephes. 4. 9. Pſal. 139. 15.

ful works of the Lord; and publiſh his goodneſs with the voice of Thankſgiving and Praiſe.

Lord, what new wonder is that, which there I behold! This glorious Perſon, murthered by his Subjects. The new born Prince of the World, the Heir of all things, *caught, and caſt out, and ſlain* by thoſe to whom he was ſent to demand their obedience. O the miraculous wiſdom of this love! That he ſhould be born, and come among us, to die for us! and take our fleſh, that he might offer it on the Croſs, and make peace and reconciliation by being ſlain, and ſhedding his Blood! Go, my Soul, and ſhew forth his death to Angels and men. For this is the upſhot of his love, that *while we were yet ſinners, Chriſt would die for us.* By this he hath made an atonement for us; by this he hath obtained an *Eternal Redemption*; with this offering God is well ſatisfied; and by this he hath exalted our Nature to the right hand of God, that he may always appear in his preſence for us. With what love, and joy, and zeal, ſhould we commemorate this never to be forgotten love! With what hearty affection ſhould we offer our ſelves to him! How glad ſhould we be of this new opportunity to vow to him our obedience! With what tender love ſhould we embrace all our Brethren, who are fleſh of our fleſh, and bone of our bone, as he is! And how comfortably

Matth. 21. 39.

bly may we hope that God will be gracious to us, who hath not only ſent his Son to make his abode among us, but alſo to lay down his life for us! Let us go and bleſs his Name, that to us a Son is born, to us a Child is given, even Chriſt the Lord: that he *hath raiſed up a mighty Salvation for us; and hath redeemed us out of the hands of all our enemies, that we might ſerve him without fear all the days of our life.* And let us receive theſe earneſts and pledges of his good will, as hopeful aſſurances; that he will never end his love till he hath conveyed us thither, where Jeſus is. But how ſhall we come there, unleſs it be in thoſe ſteps whereby he aſcended from Earth to Heaven? Go therefore and offer to him an Heart of Fleſh, to be moulded and framed into what figure he pleaſes. Deſire him to form his own Image in thee; to ſubdue thee perfectly to his will, that it may be thy meat and drink to do it, and to finiſh the work he hath for thee in the world. Think thou heareſt him ſay, as *Abimelech* to the men of *Shechem*, to move them to elect him for their King. *Remember that I am your bone, and your fleſh.* Judg. 9. 2. Behold, my Body which I took for your ſake. See here how dear you are to me: and how nearly related I ſtand, to every Soul of you. Will you not ſuffer me to rule over you? Such a Lord as is ſo much concerned for you? Will you not be governed by me,

that am your Brother, as well as your Lord? And then methinks, we ſhould all anſwer with one accord; Other Lords have reigned over us: but now none but thou, O Chriſt; none but thou, O Chriſt, rule and reign over us for ever; for we are thy Servants.

The

The Prayer before.

O Eternal God, the Sovereign Lord of all Creatures, both in Heaven and Earth: who art before all things, and on whom they all depend. To whom we owe all honour and homage, all love and dutiful affection, all praise and thanks, service and obedience, throughout our whole life. I acknowledge, O Lord, that I am never more unjust, than when I do not render all this most freely and chearfully unto thee. I cannot deny the debt wherein I stand engaged; though I have too often denied to pay it. For thou hast raised me out of the dust; and preserved me from returning thither again. Thou hast richly loaden me with thy benefits; endued me with principles of Wisdom, Righteousness and Goodness, made a world of good things to wait upon me and minister to me; and expectest only reasonable service, and an easie obedience from me: which thou hast sent thy Son to demand, and to entreat, and to give me an example of. This is the surpassing height of thy love, that

thou wast pleased not to despise and reject us, when we had despised all thy former favours: but even to assume our Nature into an inconceivable nearness to thy own; and send thy Son Jesus to seek and save us, when we were lost. I adore thine infinite condescension, O blessed Jesus, who *art not ashamed to call*
Heb. 2. 11, 14. *us Brethren. And for as much as we are partakers of flesh and blood, hast also thy self likewise taken part of the same: that through death thou mightest destroy him that had the power of death; that is, the devil.*
Blessed be thy Goodness,
Ver. 17. that *in all things thou wast made like unto us; that thou mightest be a merciful and faithful high Priest, to make a reconciliation for our sins.* Let all the Angels in Heaven still praise him: for as high as the Heaven is above the Earth, so great is his mercy above our thoughts. We were not worthy, that thou shouldst so much as look upon us, or speak unto us: and then in thine unbounded love, thou wast pleased to dwell in our nature, and *to send*
Rom. 8. 3. *thy Son in the likeness of sinful flesh, that by a Sacrifice for*

for ſin, he might condemn ſin in the fleſh.
I ſee, O Lord, in that Sacrifice, how hateful Sin was to thee, when thou waſt ſo full of love to us: and am going to thy Table to renounce utterly every evil way, and devote my ſelf to an holy and God-like life: to acknowledge thy wiſe Goodneſs, who wouldſt dwell in our fleſh to ſanctifie and cleanſe it; and give thy Son Jeſus to die for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works. Accompany me, O God, by that mighty Spirit, through which he was conceived, and offered himſelf without ſpot unto thee: that I may have a lively conception of him and his holy Goſpel in my mind, and be made conformable to him in every thing, and offered up intirely ſoul and body, to be ordered and diſpoſed of as pleaſeth him. It is but juſt and reaſonable that his will, not mine ſhould be done. And it is no leſs my happineſs than my duty to be governed by him, who is the Wiſdom of thee our God. I deliver up therefore my underſtanding, my will, my affections and paſſions, to be guided, directed and ruled by his ſupreme and immutable Counſels. Work

in

in me a ſtedfaſt admiration and love of his Purity, Lowlineſs, Meekneſs, Patience, Contentedneſs and Charity: that nothing may be ſo deſirable to me, as to have Chriſt Jeſus, in all his Divine Vertues, formed in me. Hold, O Lord, this Image of him always before mine eyes: that my life may be nothing elſe but a conſtant imitation of him, and both body and ſoul become the Temple of the Holy Ghoſt; wherein thou mayſt be truly honoured, heartily loved, highly praiſed and exalted, and purely worſhipped and ſerved. O that my mind may be ever employed in pious or honeſt thoughts; that my will may chuſe the better part, which can never be taken away from me; that I may ſet my affections on heavenly things, and not on things upon the Earth; that I may uſe the world, as one that ſeeks a better Country; being chearful and yet compoſed; diligent in my calling, and yet working out my Salvation; doing good to my ſelf with all the comforts of this Life, and likewiſe unto others. Give me the Grace, Good Lord, never to be weary of well-doing; to be juſt in all my dealings; faithful in my promiſes; mindful of my vows; upright in the diſcharge

of

of my truſt; inoffenſive in word and deed, and an uſeful and peaceful Member of Church and State. Diſpoſe me to be good in all my relations; obedient to thoſe who are over me; kind to all my equals; compaſſionate and pitiful to thoſe that are in miſery; meek and lowly towards all men. O that riches may never make me forget my ſelf, nor poverty tempt me to forget thee; that health may not make me confident and ſecure, nor ſickneſs make me dejected and diſcontented. But I may be patient and conſtant in all adverſities; Religious and thankful in proſperity: and go through fulneſs and emptineſs, honour and diſgrace, good report and bad, with the ſame evenneſs of mind; till I come to receive praiſe and commendation as a good Servant of Jeſus Chriſt, at the great day of his appearing. In whoſe moſt powerful Name I continue to make my ſuits unto thee; ſaying as he hath taught me,

Our Father, &c.

The

The Meditation afterward at home.

IS not our heavenly Father very desirous, that we should love him? Would he else have appeared among us? Would he have manifested himself to us? Yea, manifested himself in our flesh? And more than that, purchased us to himself by his own Blood? O how dear hath he paid for our love? Love him, love him exceedingly, that he may not lose the great price wherewith we are bought. But what love do we bear him, if we be not like him? What are we the better that a Saviour is born to us, if he be not formed in us, and dwell not in our hearts by faith? Was not this the end of his taking our Nature, that he might purifie it; and make us reverence our selves more, than to defile that which is so near akin to the Son of God? O most wise Goodness, which by becoming like to us, designed to make us like thy self. I see the humility of the blessed Jesus, who was born of a poor Virgin. I see his sweetness in accommodating himself to the vilest of us, and taking on him the form of a Servant. I see how little he valued the riches, and the dignities, and the pleasures of this world. How contented he was in a mean condition; how obedient to his Parents; how courteous to the meanest Clients, who came to receive, not to give. I see how liberal

he

he was of his favours, how unwearied in doing good, how patient in ſuffering any evil; how he loved righteouſneſs and hated iniquity; how dear the honeſt heart was to him, and how odious hypocriſie. I ſee how meek he was when he was affronted; how loth his enemies ſhould periſh; how little concerned either in the calumnies or applauſes of the world; how abſolutely reſigned to the will of God; and how deſirous to do him honour. O how often did he thank his heavenly Father? How many hours did he ſpend in prayer and private converſe with him? How joyfully did he ſuffer great pains to do great good? And at laſt laid down his life, full of hope in God to ſee a glorious reſurrection? Theſe are the beauties of Jeſus, which I admire. This is the Image of him, which I have vowed to carry always in my heart. This is the glory of humane nature: the honour and dignity to which I would be preferred. I deſire to be great in nothing but his humility: to be rich only in contentedneſs, patience, and good works; to be glorified in meekneſs, and ſweet condeſcenſion: to have the pleaſure only of pleaſing God, and my Brethren to their edification: to rejoyce that God's will is done, though mine be croſſed.

And it is no ſmall joy to ſee the beginning of this beauteous Image drawn upon my heart. He that did not deſpiſe the Virgins womb,

womb, will not deſpiſe the humble oblation I have made of my ſelf to him; nor that little likeneſs he ſees in me of himſelf. Doſt thou not ſee, my Soul, what great things come from mean beginnings? How a poor Babe that lay in a Manger, came to be the King of glory? Hope in God then, that thou ſhalt grow to a greater ſtature; and more exactly reſemble thy deareſt Saviour. He hath given thee aſſurance that he will not over-look thee, now that he ſits on the Throne of his glory. It is a Throne of grace too, unto which thou mayſt addreſs thy ſelf, and find grace to help in time of need. Do but let him ſee how much thou honoureſt him; how precious his memory is unto thee, how thou art in love with his purity: and he that was manifeſted in our fleſh will manifeſt himſelf in thee. He will adorn thee with all his Graces; and make thee ſhine as a light in the world; in humble charity, meekneſs of wiſdom, in chearful patience, and devout obedience. Bleſſed be God for this hope. I have no cauſe to envy the greateſt perſons. No, not her that carried him in her womb, and then in her arms; if there had been nothing more. For though we are apt to ſay as the woman among the multitude did, *Bleſſed is the*

Luke 11. 27, 28. *womb that bare thee, and the paps that thou haſt ſucked*; yet Jeſus ſaith, *Yea, rather bleſſed are they that hear the word of God and keep it.*

They

They that hear or believe his word, conceive him in their heart: and they that do it, bring him forth in their life. Blessed be Jesus for the least share I have in this blessedness. I will spend this holy day, in praising him for the hope I have to partake of more of it. What can there be more delightful to those, who know what it is to believe in him and obey him? And in what shall we spend the rest of this time wherein we commemorate his coming into the world? Shall we be so uncivil to our Lord, as to go more willingly to feast with our Neighbours, than to feast again with him? Shall we go to their houses with more chear, than unto his? I will never so dishonour him. God forbid that I should feast my Body more than my Soul. I will rather imitate the ancient Christians, who could find in their heart to meet every day before the morning light, to sing hymns to our Saviour. I will, at least, be able to say with *David*; (O that all others may bear me company in it,) *I have gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept Holy-day.* Psal. 42. 4.

The Thankſgiving and Prayer afterward.

O Eternal Majeſty of Heaven and Earth, the Father of Mercies; by whom all things were made out of nothing, whoſe Almighty hand ſupports them from falling back into nothing again, and whoſe good providence keeps them from being miſerable. Thy Wiſdom is paſt finding out; thy Power is irreſiſtible; thy Love and Goodneſs is unmeaſurable, and thy tender Mercies over all thy works. O how great are thy tender mercies to us, O Lord! How large a portion haſt thou given us in thy love! Thou haſt not dealt ſo with any Creature, as thou haſt done with Man: on whom thou didſt inſtamp thine own Image, and cloathed him with immortality, and made him Lord over the works of thy hands. And, ſo great is thy Goodneſs, that when he had loſt himſelf by departing from his obedience to thee, thou wouldeſt not ſo loſe thy ſinful Greature: but chuſe rather to do wonders, that he might not periſh.

Thou

Thou haſt ſent thy Son to ſeek after him and reſtore him to thy ſelf. Thou haſt not abhorred our nature; but loved us ſo much as to manifeſt thy ſelf in our fleſh, and honour us with the glorious title of thy Sons, the Brethren of the Son of thy love Chriſt Jeſus. I have remembred with all thankfulneſs this day, his humble and loving deſcent from Heaven, that he might be born and dwell among us: to comfort us in this ſinful and troubleſome world with his Divine preſence; to aſſure us of thy good will to us, and invite us friendly to return to thee; to inſtruct and encourage us in our duty; to put us in hope of endleſs felicity; and at laſt to die and give himſelf a Ranſom for us; that he might be touched with a ſenſe of our infirmities, being in all points tempted like as we are, without ſin. I again adore O Lord, thy moſt glorious Majeſty. I reverence thy Power and Greatneſs. I wonder at thy Wiſdom; and am aſtoniſhed at thy Goodneſs. I have neither words nor thoughts befitting the ineſtimable benefits thou haſt beſtowed on us. O that the holy Spirit which was in our Saviour, would inſpire my heart with

with devout affections towards thee, O God of all Grace: that I may love thee more than I can expreſs, more than now my heart can think; and I may joyn chearfully with all the Heavenly Hoſt above, that are ſtill giving honour, bleſſing, glory, power and dominion to thee, for ever and ever.

Iſa. 9. 6, 7. *For unto us a Child is born; unto us a Son is given: the mighty God, the Prince of peace; of the increaſe of his government and peace there ſhall be no end. In him dwells*

Col. 2. 9, 10. *all the fulneſs of the Godhead bodily: And we are mem-*

Epheſ. 5. 30. *bers of his body, of his fleſh, and of his bones. In Him we are complete, which is the head of all Principality*

Rev. 5. 9. *and Power; and hath redeemed us by his blood, and*

1 Pet. 2. 5. *made us Kings and Prieſts unto GOD, to offer unto him Spiritual Sacrifices; and we ſhall reign with Him for ever. Amen.* I confeſs, O Lord, that I am leſs than the leaſt of all thy mercies: and though I have been ungrateful even for the greateſt, yet thou continueſt the courſe of thy Goodneſs;

and

and haſt now newly admitted me to the Communion of Chriſt's precious Body and Blood. Thou pitieſt alſo my weak and childiſh thoughts, my heavy and dull affections, and all the wandrings of my fooliſh imagination; and doſt not eſtrange thy ſelf from me, though I am ſo little moved by thy miraculous love. O thou who haſt done ſuch great things for me, bear ſtill mercifully with me; exerciſe more of thy patience, and ſhew thy ſelf exceeding great in forbearance and long-ſuffering towards me. Thou who haſt given thy Son unto me, vouchſafe to ſend thy Holy Spirit to over-ſhadow my Soul, and form Chriſt Jeſus within me: That conceiving him in my heart by a lively faith and belief of his Goſpel, I may be made partaker of a Divine nature; and expreſs him in his Holineſs, Meekneſs, Humility, Patience, Charity, Contentedneſs, and Simplicity; in perfect Innocence, in doing good, and intire ſatisfaction in thy fatherly love. O that the new life to which I am *born by the incorruptible ſeed of thy word, which liveth and abideth for ever*, and for the nouriſhment of which thou haſt provi-

1 Pet. 1. 23.

ded

ded this holy Feaſt, of which I have now partaked; may encreaſe unto a perfect age, to the meaſure of the ſtature of the fulneſs of Chriſt: that ſo at laſt I may be begotten again from the dead, and be a Child of the Reſurrection, to live for ever with the Lord. And for that end diſpoſe my heart, as a new born Babe, to deſire the ſincere milk of thy Word, that I may grow thereby. That ſince thou haſt cauſed thy holy Scriptures to be written for our learning, I may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them; Rom 6. 17. that I *may obey from the heart that form of Doctrine, whereunto I have been delivered:* and by patience and comfort of thy Word, embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. Vouchſafe, good Lord, ſo to direct and govern me, that I may never profane this Body, which thou haſt ſo ſanctified, honoured and exalted, by intemperance or any impurity: nor this Soul which is ſo dear to thee, by pride or envy, hatred or malice, wrath or revenge, covetouſneſs or diſcontent. But I may repoſe a perfect

perfect trust and confidence in thee for what I want, seeing thou hast not withheld thy Son, thine only Son, from us; and be thankful for what I enjoy; and live in the love of thee, my God, and of all my Brethren; and possess my body in sanctification and in honour; that I may humbly wait for thy mercy in Christ Jesus to eternal life. Help me this very day, to begin to use all bodily good things with holy fear; with thanksgiving; with pity to the poor and needy; with a sense of spiritual delights and hungerings after Righteousness; and with most earnest longings after that Feast of joy and gladness which we hope to keep with thee in the Heavens.

O that all the World may hear the glad tidings of a Saviour; that there may be great joy among all People. Let all the People praise thee, O God, let all the People praise thee. Let them lift up their hands unto thee in his Name, and bow their knees unto him: and let every tongue confess that Jesus Christ is Lord, to the glory of God the Father. And O that all they who do confess him, may have their conversation as becomes the

the Goſpel, and be continually offering up the Sacrifices of praiſe and thankſgiving, and be communicating and doing good. *Kings of the Earth and all People; Princes, and all Judges of the Earth. Both young men and maidens, old Men and Children. Let them praiſe the Name of the Lord. That God in all things may be glorified through Chriſt Jeſus; to whom be praiſe and dominion for ever and ever.* Amen.

Pſal. 148. 11, 12, 13.

1 Pet. 4. 11.

ON

On Newyears-Day.

If there be a Communion may be added this ſhort Meditation.

LET us conſider, my Soul, before we go to the Holy Table, for what ends we go thither; and with what hearts we ought to go. Is it not to admire the greatneſs of God's love in giving his Son to us; and the greatneſs of Chriſt's love in giving himſelf for us? Is it not to render our higheſt thanks and praiſe to the Father and the Son, for this ineſtimable love, in giving his Blood a ranſom for us; and then to offer up our ſelves wholly to his love? Is it not to renew our Baptiſmal Covenant, wherein we promiſed to forſake all his Enemies, and to lead a mortified life in all obedience to his will? To repreſent to God what his Son hath done for us, and humbly to hope in him, for all the benefits of his paſſion? To receive increaſe of Power to overcome the world, and farther teſtimonies of his love, and ſtronger deſires after the conſummation of it in heavenly Bliſs? To unite our hearts in Brother-

ly affection to all the faithful ſervants of Jeſus; and to rejoyce in the holy Communion of Chriſt and his Saints? O bleſſed Jeſus, who can have hearts diſpoſed to do all this without thee? I come to thee therefore, that thou wilt repreſent thy ſelf moſt lively to me. If I could have ſeen thee hanging on the Croſs; or if thou wouldſt appear to me as thou didſt to *Saul*; if the Heavens were opened, and I could behold thee, as did St. *Stephen*; what ſtrange paſſions, what holy affections would it raiſe up in my heart! Open thine eyes, my Soul, heartily and ſtrongly believe; and thy joy ſhall be full. He will be in the midſt of us, when we are aſſembled together in his Name; according as he promiſed. He preſents himſelf before us in theſe Signs of his Body and Blood. Behold, how the Word was *made fleſh*: how he was *Circumciſed*, and fulfilled the Law under which he was born; that he might be a pure and unſpotted Offering to God. See how he was *whipt and ſcourged* for thy ſake. See how he *ſuffered upon the Croſs*; how his Body was broken, and his Heart-blood poured out to reconcile us unto God. And then thou canſt not but come with a thankful heart; and with an humble, reverent, and devout affection preſent thy ſelf unto him, bitterly bewailing thy offences, chearfully reſigning thy ſelf to his Will, and joyfully hoping for his Mercy. When he ſaith by his Miniſter, Take; eat, drink this; what

what is the meaning, but as if he ſhould ſay, *I am thy Salvation?* And when thou ſtretcheſt out thy hand and doeſt this; what is it, but to ſay, *My Lord, and my God?* And happy are they, who not only call him Lord, but do the things that he ſaith, *Bleſſed are they that do his Commandments; that they may have right to the Tree of Life; and enter into the City of God. Behold, he cometh, and his reward is with him: and he will give to every man according as his work ſhall be. And he that overcometh* (ſaith he) *ſhall inherit all things: I will be his God, and he ſhall be my Son. Amen, Amen. Even ſo, come Lord Jeſus.*

John 20. 28.

Rev. 22. 14. 12. 20.

Rev. 21. 7.

And this ſhort Prayer.

O Lord of Heaven and Earth; who *knoweſt my down ſitting, and my up-riſing, and underſtandeſt my thoughts afar off. Who compaſſeſt my path and my lying down, and art acquainted with all my ways,* ever ſince I was born. *There is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether. Such knowledge is too wonderful for me: it is high, I cannot attain unto it.* Who can underſtand the errours of his whole life? And with what trembling ought I to approach thee, though I knew nothing by my ſelf? But alas, my own heart condemns me; and thou art greater than my heart, and knoweſt all things. I am aſhamed to think, that I lived ſo many years, before I ſeriouſly thought of all my duty to thee. And that ſince I have known thy will, and devoted my ſelf to thy ſervice, I have made ſuch ſmall improvement in wiſdom and vertue. Many years are paſſed, and innumerable bleſſings

Pſal. 139. 2, 3, &c.

Pſal. 19. 12.

bleſſings in them have been received; but alas! *the God in whoſe hand my breath is, and whoſe are all my ways, how little have I glorified?* I have reaſon to bluſh that now I have brought an heart before thee, with ſo little ſenſe of that love, which I have ſo often remembred, and praiſed and acknowledged, with the largeſt expreſſions of devotion to thee. But it is ſome comfort, O Lord, that thy all-ſearching Eye which pierceth to the bottom of my ſoul, ſees a ſincere deſire there to become better; and a ſtedfaſt reſolution to endeavour to grow in Grace, and in the knowledge of our Lord Jeſus Chriſt. It is in my heart to renew my Covenant with thee; to engage my fidelity once more to thee: *Truſting that I have a good conſcience, in all things willing to live honeſtly.* I hope thou wilt graciouſly accept, and encourage whatſoever thou beholdeſt of thy ſelf in me: and when I go to offer my ſelf again moſt ſolemnly to thee at thy Altar, make me feel thy Divine preſence with me; enlightning my mind with a clear ſenſe of thee; raiſing in me worthy thoughts and affections towards

Dan 5. 23.

Heb. 13. 18.

my dear Saviour; engaging my will more firmly to thine; confirming all my pious reſolutions, exciting my faith, love, hope and joy; that this holy communion may be to the continuance of a holy life in greater care, diligence, zeal and fervency in all well doing. Aſſiſt me, I beſeech thee, in every part of this duty; that I may remember the ſufferings of the Lord Jeſus, ſo as to be crucified with him; and his great love, ſo as to love him with all my ſoul, and my neighbour as my ſelf: and the new Covenant he hath made in his Blood, ſo as to have his Laws written on my heart; and all the precious Promiſes he hath thereby ſealed to us, ſo as to place my entire contentment and ſatisfaction in them; till I come to poſſeſs that perfect happineſs which I wait for, through thy mercies in Chriſt Jeſus, *Amen.*

Our Father, &c.

A ſhort

A ſhort Meditation after.

WHat haſt thou now received from our Lord? Are they not the moſt ſacred pledges of his love? And what doth the Lord require of thee? but only love. But how great a thing is love? Love brought him down hither to us: and love will carry us up to God. Love made him like to Man: and love is able to make thee like to God. O the power of heavenly love! How ſhall we get it planted in our heart? How? but by love. The frequent Meditation of this admirable love of God in his Son Jeſus, will not ſuffer us not to love him with all our heart, ſoul and ſtrength. Let us reſolve then that the remembrance of his love ſhall lie perpetually in our heart. As we have begun the Year with the thoughts of his love: ſo let us continue in it. What more welcome thought can there be to thee every morning when thou awakeſt, than this, I am the beloved of the King of Glory? With what canſt thou open thy ſoul more chearfully? What will brighten it, and chaſe away the darkneſs of melancholy, ſorrow, ſadneſs, cares and fears, like to this? If thou haſt not loſt an hour, and waſted this precious time which thou haſt ſpent at the Table of the Lord, thou canſt not but feel

the mighty force of his infinite love. Let us try, my Soul, what it will be able to do in a whole years thoughts upon it. Let the morning light bring Jeſus ever along with it to thy mind: and enkindle in thee a new devotion to him. And let us take all occaſions to celebrate his memory; that ſo our holy reſolutions may be more quickned and ſtrengthned; and when the flame begins to burn dim, we may blow it up again, and add more fuel to it. If a friend had left thee a token of his love, whereby to keep him in mind, wouldſt thou throw it into ſome blind corner, and never look upon it? But ſuppoſe he was a dying friend, nay a friend that died for thee, to ſave thee from death; could he ever go out of thy mind; or wouldſt thou let the thing he left to remember him by, be long out of thine eye? Let us not deal more unkindly with our Saviour. Did he think when he went to Heaven, that thoſe whom he hath ſo obliged, would remember his love ſo ſeldom and ſo coldly? That they need be ſo much entreated to come and have communion with him? Is it not a grief to him now (if he be capable of any) to ſee that he hath ſo few lovers? And that they who profeſs love to him, teſtifie it ſo rarely and in ſo poor a manner? Let us vow, my ſoul, again, that we will henceforth ſhew our ſelves his hearty friends, by keeping his holy Commands: and never forget that this is one, *Do this in*

remem-

remembrance of me. I will remember thee, O Lord, and in this manner lift up my hands in thy Name; till I have finiſhed my days and come to ſee thee as thou art, in all thy Majeſty and Glory.

And this Thankſgiving and Prayer may be added afterward.

O Lord, I thine unworthy Servant, whom thou art pleaſed to call thy Child, moſt devoutly humble my ſelf before thee, in new adorations of that love which I can never fully underſtand. The higheſt of our praiſes, is moſt heartily to acknowledge, that thou art exalted above all bleſſing and praiſe. And our moſt grateful acknowledgments, to be very ſenſible of the weakneſs of our love, when it is advanced to its greateſt and ſtrongeſt pitch. Thy love is like to thy ſelf, and we cannot ſearch it out to perfection. *It is higher than the Heavens, what can we do? It is broader than the Sea, what can we know?* I have enjoyed many years of mercies; and thou haſt been loading me with a multitude of ineſtimable benefits both for Soul and Body, ever ſince I came into this world. Every day brings me freſh tokens of thy Goodneſs; and this day, the deareſt of all, the tokens of thine ever-

Job 11. 7, &c.

everlaſting love. *O how precious are thy thoughts towards us, how great is the ſum of them!* Pſal. 139. 17. I hope to give thee eternal praiſes. O Father of mercies, and God of all comfort; who haſt made us after thy own Image; and in the fulneſs of time ſent thy Son born of a Woman, made under the Law, to redeem us from the curſe; and haſt adopted us to be thy Children; promiſed to make us Heirs with thy only begotten; and for that end to give us a new birth from the Grave, into an immortal Life: Have patience with me, O Lord, till that time, when I ſhall more fully comprehend, and better acknowledge the greatneſs of thy love; for which I will endeavour to prepare my ſelf, by an innocent, harmleſs and unblameable life, as becomes the Goſpel of Chriſt. To him I have now dedicated my ſelf again in all holy obedience. I have profeſſed my ſelf his Servant, that admires him, and loves him, and glories in being his faithful Diſciple. O that the good thoughts and pious inclinations, which I have now felt in my heart, may remain and abide there for ever: that as I grow in years,

ſo

ſo I may grow (as my Saviour did) in grace and favour with thee my God, and with all good Men. Endue me with a more ſolid knowledge of thy will, with a ſtronger love and affection to it, and with power to do my duty towards thee and towards all Men. That I may behave my ſelf in an humble and godly fear before thee; in all juſtice, mercy and charity to my Neighbours; and poſſeſs my Body and Soul in ſobriety, chaſtity and patience. Make me loving to my inferiours, reſpectful to my betters, friendly to my equals, kind to all mine enemies; thankful for thy mercies, contented with mine own ſtate and condition of life; fearful of my ſelf in proſperity, and confident in thee in adverſity: that all temptations may only preſent me with ſomething to overcome, and give me new occaſions of victory over the world, and produce for me at laſt a greater Crown of glory.

Pſal. 71. 5, 6, 8, 9. 73. 24. *For thou art my hope, O Lord God: thou art my truſt from my youth. By thee have I been holden up from the wom: thou art he that took me out of my mothers bowels; my*

my praiſe ſhall be continually of thee. Caſt me not off in the time of old age, forſake me not when my ſtrength faileth. But let my mouth be filled with thy praiſe, and with thy honour all the day. Guide me with thy counſel, and afterward receive me to glory, through Chriſt Jeſus: to whom with thy ſelf, in the union of the Holy Ghoſt, be all honour, thankſgiving, love and obedience rendred, by me and all Angels and Men, both now and eternally. *Amen.*

Eaſter.

Easter-Day.

The Meditation before at home.

O Bleſſed day! which brought glad tidings of great joy, our Saviour's ſecond birth-day to a more glorious life! The day of the *firſt-fruits of thoſe that ſlept!* The day that *brought life and immortality to light!* and gave us aſſured hope in God, that it ſhall be to us according to Jeſus his Word. Why do we dream thus, my ſoul, about theſe things? Awake, awake; and ſtir in thy ſelf the moſt piercing belief and ſenſe of them. Thy Saviour is riſen, and calls unto thee with a mighty voice, ſaying, *I am he that liveth, and was dead; and behold, I am alive for evermore, Amen, and have the Keys of Hell and of Death.* Rev. 1. 18. Need there any more words to perſwade thee to go and rejoyce in his love, which made him give himſelf to die for thee? And in the love of God which accepted of his oblation, and rewarded his ſufferings with a glorious Reſurrection to an endleſs life? And in that Power, Might and Majeſty wherewith he

he is crown'd? So that at the Name of Jeſus all things in Heaven and Earth, and under the Earth do bow and obey? It is too little to ſay, that I will go and thank him, at his holy Feaſt, for what he hath done for me, and for what I hope he will ſtill do: I will go and offer my ſelf abſolutely to him: I will make a vow of love to him, and charity to all the world: I will triumph in his praiſe, and glory in the ſervice of the Prince of life: I will dedicate my ſelf to be an everlaſting monument both of his Death, and of his Reſurrection from the dead. I will ſo remember his Death, as to die my ſelf to ſin: And ſo remember his Reſurrection, as to riſe again to walk before him, in newneſs of life: And his dying no more, ſo that ſin ſhall

Rom. 6. 12, 14. have no more *dominion over me, nor reign in my mortal body, that I ſhould obey it in the luſts thereof.* His Humility ſhall be remembred ſo, as to kill my Pride; and his Charity ſo, as to kill my Covetouſneſs. I will remember his pains ſo, as to mortifie all inordinate deſires of pleaſure; and his patience ſo, as to ſubdue my anger, paſſion and peeviſhneſs. His love to his Enemies, ſhall make me forgive others, and do good to thoſe who do evil to me. And his abſolute obedience, make me take up my Croſs, and be obedient to the very death. Doſt thou not begin already to feel the remembrance of his free giving himſelf for thee, animate thee to a chearfulneſs, and forwardneſs in well doing?

ing? Doth not his full truſt in God, when he laid down his life, that he ſhould receive it again, raiſe in thee a ſtrong confidence in his Almighty Word? Is not the power he hath over Hell and Death, of mighty force to encourage thy hopes, and make thee victorious over all thy Enemies? How doth thy heart beat within thy breaſt? What thoughts and paſſions doth it travail withal? Doth it not begin to ſend up admiring thoughts towards Heaven where Jeſus is? Doth it not burn with ſtrong deſires? Is it not ready to burſt forth into the higheſt expreſſions of love and joy? Art thou not enraged againſt all thoſe ſins which murthered the Lord of life? Are they not all condemned to be crucified and ſlain? Doſt thou not reſolve to live like one that believes in Jeſus, and profeſſes himſelf to be his faithful follower?

Then think when thou goeſt to celebrate the memory of his Death, that Jeſus ſtands in the midſt of you, as he did among his Diſciples when he was newly riſen from the Grave, ſaying, *Peace be unto you.* Eat, O my friends; rejoyce and be exceeding glad: *As my Father hath loved me, ſo I have loved you: continue ye in my love.* Behold here the ſenſible Signs and Seals of my love. By theſe I give my ſelf to you, as once I gave my ſelf for you. By theſe tokens I convey to you, all that I have.

Joh. 20. 19.

Joh. 15. 9.

have. I make over to you that Inheritance which I have purchaſed by my Blood; and that is eternal life in the Heavenly places. For *I am alive again; and*
John 14. 16. *behold I live for evermore. Amen*, Lord Jeſus; live, live for ever. *Becauſe thou liveſt, we ſhall live alſo.* Thou knoweſt how to pity us, becauſe thou art *he who was dead.* And thou wilt never ceaſe to pity and help us,
Rom. 6. 9. becauſe thou art *he that liveth, and being raiſed from the dead dieſt no more, death hath no more dominion over thee.* Becauſe thou waſt dead and tempted in all things like unto us, thou art ſenſible of our infirmities, and able to ſuccour us in all the trials of life and death. And becauſe thou liveſt, thou canſt make thy death become powerful and effectual to us: thou canſt make good all thy own promiſes, and put us in poſſeſſion of the purchaſed inheritance. *Bleſ-*
1 Pet. 1. 3. *ſed be God; which according to his abundant mercy, hath begotten us again unto ſuch a lively hope, by the reſurrection*
1 Cor. 15. 54, 55. *of Jeſus Chriſt from the dead. Death is ſwallowed up in victory. O death where is thy ſting? O grave where is thy*
1 Theſſ. 5. 9, 10. *victory?* Thanks be to God *who hath not appointed us to wrath, but to obtain Salvation by*

by our Lord Jesus Christ; who died for us, that whether we wake or sleep, we should live with him. Knowing that he 2 Cor. 4. 14. *which raised up the Lord Jesus, shall raise us up also by Jesus; and shall present us faultless* Jude 24. *before the presence of his glory with exceeding joy.*

The

The Prayer before.

O Moſt mighty Lord of Heaven and Earth, the Father of Spirits, the God and Father of our Lord Jeſus Chriſt: whoſe Name is ever hallowed by an innumerable company of Holy ones, that are always burning with love to thee, and praiſing thy moſt beauteous perfections; thy incomprehenſible Wiſdom, Goodneſs, Righteouſneſs and Truth. The Sun ſhineth not before the brightneſs of thy Majeſty. The Angels are unclean, in compare with the purity of thy Holineſs. What are we, O Lord, that thou wilt look down from the habitation of thy Holineſs upon us! What manner of love is this, wherewith thou haſt loved us! in ſending thy Son down among us, and deſigning to take us up unto thy ſelf, that we may joyn with that holy fellowſhip of Angels and Saints, to love and praiſe thee for ever. We are the off-ſpring of rebellious Parents, that have been tranſgreſſours from the beginning. Who have diſhonoured our Nature, deſpiſed or undervalued thy Grace in the Lord Jeſus, reſiſted

reſiſted or coldly entertained thy holy Spirit; and loved theſe little things here below, more than that eternal happineſs, which Jeſus hath revealed by his reſurrection from the dead. We are not worthy of the crumbs that fall from thy Table, which thou haſt ſpread for all Creatures; or of the leaſt drop of thy mercies. We are not worthy to lick the duſt before thee; becauſe we deſerve not to live and breathe any longer in this world. And yet thou letteſt us live in hope, that we ſhall live with thee: and thou giveſt us leave to breath forth our Souls towards thee: and haſt thy ſelf ſpread a new Table for us, and furniſhed it with the richeſt of thy bleſſings: and inviteſt me moſt graciouſly among the reſt, to come now and feaſt with thee, and eat of the Bread of life which came down from Heaven, and is able to nouriſh me to eternal life. I would fain, O Lord, approach into thy holy preſence there, and behold the wonders of thy love. But I am covered with ſhame and bluſhing, becauſe of my ingratitude unto thee. I cannot with any confidence open my eyes towards thee, till I have ſome ſenſe in my heart that thou art willing to cover my ſins, and hide

hide thy face from mine iniquities. Which I cannot reaſonably hope for, till I find them loathſom, grievous and hateful to me; more than death it ſelf. I ought to hang down my head in heavineſs of Spirit, till a ſenſe that my heart is thoroughly changed and renewed, give me liberty to look up unto thee, ſaying, Thy Will, O Lord, be done, poſſeſs thy ſelf of my ſoul; for I abſolutely ſubmit my thoughts, deſires and paſſions to be ruled and governed by thee in all things. And what is it elſe, O my God, that I long for? What doth my ſoul thirſt after? But that I may know thee more, and *the greatneſs of thy power* Eph. 1. 19, 20. *to us-ward, which wrought in Chriſt, when it raiſed him from the dead; and ſet him at thy right hand in heavenly places*; and that I may be overcome and perfectly ſubdued by this mighty love; and that I may be tranſformed into thy Image, and live according to the ſenſe I have of thy moſt adorable perfections. O that I may wholly follow the guidance of thy wiſdom; and ſubmit to thy ſovereign Authority; and be obedient to all thy righteous and good Laws: reverencing and fearing thy Majeſty,

jesty, approving my inward thoughts and desires to thine all-seeing eye, depending on thy All-sufficiency, hoping in thy omnipotent Goodness, trusting to thy true and faithful Word, delighting and rejoycing continually in thy Fatherly love and care of me, who hast brought me into being, and preserved me from ruine, and *made me partaker of thy promise in Christ*; *the beginning and first-born from the dead*; *in whom it pleased thee, that all fulness should dwell*. *I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord: that I may be found in him, and have the righteousness which is by Faith: that I may know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I may attain unto the resurrection of the dead.* Begin now, good Lord, to raise up my heart above all these perishing things to those joys where thou art exalted. Make me feel that thou art an high-Priest *after the Power of an endless life*: still ready and able to assist and succour all those that come to God by thee.

Ephes. 3. 6.

Col. 1. 18, 19.

Phil. 3. 8, 9, 10.

O that

O that my eyes might be ſo fixed on the high and holy place into which thou art entred, that ſome little glimpſe of thy Glory may break forth upon me; and I may ſee the treaſures and riches of thy Kingdom, and *what is the hope of my calling*: that ſo I may be confirmed in my reſolutions, grow ſtrong in the Faith, and be more fervent in my deſires, more vehement and earneſt in my endeavours, unwearied in my pains, impregnable againſt all temptations, chearful under all difficulties and diſcouragements, and that *forgetting thoſe things*

Phil. 3. 13, 14. *which are behind, and reaching forth unto thoſe things which are before, I may preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus. Into*

Pſal. 21. 5. *thy hands*, both now and ever *I commit my Spirit*: *for thou haſt redeemed me, O Lord God of truth.* I confide entirely in his Almighty and eternal love, to whom

Mat. 28. 18. thou haſt given *all power in Heaven and in Earth.* I wait on thee, who haſt not thought thy immortality too much to beſtow on us, for whatſoever thou ſeeſt good and wholeſome

ſom for me in this world; referring my ſelf wholly to thy Wiſdom, and *looking for that bleſſed hope, and glorious appearing of the great God and our Saviour Jeſus Chriſt:* in whoſe prevailing Name I am emboldned to make theſe addreſſes to thee, and ſtill to offer up my deſires in his holy words, ſaying, Tit. 2. 13.

Our Father, &c.

The Meditation afterward at home.

Psal. 118. 24. 22. Acts 5. 30, 31. Psal. 118. 23, 27, 28, 29. Psal. 4. 5.

This is the day which the Lord hath made, I will rejoyce and be glad in it. The stone which the builders refused, is become the head of the corner. God hath raised up Jesus, whom they slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and Saviour; for to give repentance and remission of sins. It is the Lord's doing, and it is marvellous in our eyes. God is the Lord, that hath shewed us light: offer unto him the Sacrifice of righteousness, and say, Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Could I ever cease to rejoyce if I heard for certain that a dead friend, the dearest in the world, was alive again: and not only alive, but preferred to the highest dignity and honour? O my dulness! that I rejoyce no more in God my Saviour! For that Jesus whom I have now seen crucified before mine eyes, is alive from the dead. That Jesus who was such a friend that he died and hung on a Gibbet for me; is revived again, and sits on the Throne of Glory. Without all doubt he lives and reigns for me

me alſo: and *being reconciled by his death, I ſhall much more be ſaved by his life. For God having raiſed up his Son Jeſus, ſent him to bleſs us, in turning every one of us from our iniquities. And we wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the wrath to come.* He is the *firſt begotten from the dead:* and hath the keys of the grave. He *will change this vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf. For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.* Lord, what a *bleſſed hope* is this! *ſeeing we look for theſe things, what manner of perſons ought we to be in holy converſation and godlineſs?* How *diligent ſhould we be, that we may be found of him in peace without ſpot and blameleſs?* What can be more diſagreeing than a crucified Chriſt, and a carnal Chriſtian? What more contrary than a Saviour deſpiſing the world; and one that profeſſes friendſhip to him, loving it above God himſelf? A liberal Saviour, and a covetous

Rom. 5. 10. Acts 3. 20. 1 Theſſ. 1. 10. Revel. 1. 5. Phil. 3. 21. 1 Theſſ. 4. 14. 2 Pet. 3. 11. 14.

Diſciple? A Saviour that endureth pain, and anguiſh, and ſorrow, and a ſervant that will live in nothing but eaſe and pleaſure? A Saviour weeping and bleeding, and a man acquainted with grief; and a world that nothing but laughs, and ſports, and maketh merry? A Saviour that ſuffered all things, and a world that will ſuffer nothing; no not the mortifying of unreaſonable luſts and deſires? A humble and lowly Saviour; and a proud, vain-glorious, ſelf-conceited people that profeſs him? A meek and patient Saviour, and a paſſionate, angry and revengeful generation, that pretend to be his followers? A Saviour that was ever thinking of our good; and men that call themſelves his lovers, who never to any purpoſe remember his love? A gracious Lord that did us the moſt real courteſies and benefits; and ſervants that only complement with him, and call him, Lord, Lord, but do not that which he ſaith? A Maſter that never quarrelled with any of God's Commands, no, though it were to die; and ſuch Scholars that count all his Commandments grievous, murmur at all his Leſſons, and ſay that it is impoſſible to obey them? O how unlike is a diffident diſtruſtful Chriſtian, to a Saviour that laid down his very life in hope? How ill-favouredly do theſe two ſound together, a conquering Chriſt, and a Chriſtian that is a ſlave? Jeſus that hath conquered death, and a Chriſtian that cannot conquer himſelf?

ſelf? An head that is in Heaven and a member of his, that only looks at things on Earth? God forbid that having profeſſed my ſelf ſo often to be dead to ſin, I ſhould live any longer therein. *I was buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo I alſo ſhould walk in newneſs of life.* And now I am again *planted in the likeneſs of his death*, by partaking of his broken Body and his Blood that was ſhed: and therefore *ſhall be alſo in the likeneſs of his reſurrection: knowing this that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. God be thanked, that though I* Rom. 6. 4, 5, 6. Rom. 6. 17, 18. *was the ſervant of ſin, yet now being made free from it, I am become the ſervant of righteouſneſs.* Henceforth, I will ſerve no other Maſter. *For even Chriſt our paſſeover* (by whoſe Blood we are redeemed from everlaſting deſtruction) *is ſacrificed for us. And therefore I will keep the feaſt, not with malice and wickedneſs, but with ſincerity and truth, Building up my ſelf in our moſt holy Faith, praying in the holy Ghoſt, I will keep my ſelf in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* 1 Cor. 5. 7, 8. Jude 20, 21.

The Thankſgiving and Prayer afterward.

O Moſt Mighty Lord the Creator and Poſſeſſor of Heaven and Earth: who art every where, and canſt not be excluded from any place, no not from the cloſeſt thoughts of any of our hearts. Who art always the ſame, and canſt no more change, than thou canſt ceaſe to be what thou art: unmoveably fixed in thy own eternal bleſſedneſs. Thou needſt not go out of thy ſelf for any thing; and I am ſenſible that I cannot poſſibly make thee greater, or more happy than thou art: But it is my bounden duty to admire and extol, to laud and praiſe, to worſhip, love and honour thee: and *it is a good thing to give thanks unto the Lord, and praiſe is comely.* All the hoſt of Heaven delight to ſing perpetual Hymns, to the glory of thy infinite Majeſty: with whom I beſeech thee to give me leave to join my poor and imperfect praiſes. The whole World was made out of Nothing by thy Power: and proclaims thy Greatneſs, Wiſdom and Good-

Goodneſs in the multitude, variety, beauty, comelineſs and order of all thy works of wonder. The Heavens are the work of thy hands, the Earth ſtands faſt by thy appointment, and every thing keeps the courſe wherein thou haſt ſet it with admirable conſtancy. Thou governeſt all things without any trouble: becauſe at once thou knoweſt and canſt do what thou pleaſeſt; and thou doeſt all things with the greateſt reaſon, juſtice, mercy and pleaſure to thy ſelf. Man was raiſed by thee out of the duſt of Earth; and thou didſt inſpire him with a wiſe and underſtanding Spirit; and placedſt him in a Paradiſe ſurrounded with thy bleſſings, and Lord over the work of thy hands. And when he had degraded himſelf, and forfeited by his diſobedience, his Garden of pleaſure, thou didſt not leave him without a remedy, but openedſt the way for him into the Paradiſe above. Thou didſt ſend thy holy Prophets, and Meſſengers in all ages to thy people; and in the fulneſs of time, thine own dear Son, the brightneſs of thy glory: whom thou haſt made Heir of all things, and to whom thou haſt graciouſly committed

the care of us. Bleſſed be thy unſpeakable Goodneſs, who haſt made him in all things like unto us, ſin only excepted; ſo that we know and are ſure, that he will take care of us, and pity us, and relieve us. I adore thy unparallel'd love in giving him to die, that he might make expiation for our ſins; and that he hath overcome death by his riſing again; and is ſet down at thy right hand, becauſe he was obedient to the death. From thence we have received the gift of the Holy Ghoſt (thanks be to thy Grace) to confirm us in the belief of his Reſurrection, and of all his Promiſes, by ſigns and wonders, and mighty deeds; and to give us power to perform our duty towards thee and towards all men. Thou haſt ſpread this Goſpel of Salvation into the farthermoſt parts of the Earth; and the light of it hath long ſhone upon this Kingdom where I live. I was born into this light, as well as into the light of the Sun, and had early aſſurances given me of thy love. In my very infancy I was devoted to thee; and all the engagements I was capable of, laid upon me to be happy, by being a faithful Diſciple of Chriſt Jeſus. Thou haſt

haſt not failed ſince to breathe on me by thy holy Spirit, and to move me to my duty; that I might be able to make *the anſwer of a good Conſcience towards thee*, and ſo be *ſaved by his Reſurrection from the dead.* Many happy opportunities haſt thou put into my hands, to improve my ſelf in Chriſtian Wiſdom and Vertue: and engaged me to thee in many ſolemn vows, only to ſeek the glory, honour and immortality, which Chriſt hath brought to light by patient continuance in well doing. I have now received the pledges of it, and commemorated his love in dying for us, and thy love in raiſing him to life again: that he might perfect our Salvation; and aſſure us he hath obtained an eternal redemption; and comfort us againſt the fears of death; and take care of us for ever; and receive the power and glory thou promiſedſt him, that he may be able to bleſs us and do us all good. O how hath thy love abounded in Chriſt Jeſus! Beſides a world of outward bleſſings, which thy bounteous hand hath poured on me, and ſtill continues merely out of thy Goodneſs and Liberality. How can I praiſe 1 Pet. 3. 21.

thee for all thy mercies to all mankind, who cannot comprehend all thoſe which thou haſt beſtowed on my ſelf alone? None can underſtand how much we are beholden to thee, but thoſe that know what thy Son Jeſus was; and what the bleſſing of the Holy Ghoſt, and what the Reſurrection of the dead, and the unſearchable riches of thy Kingdom and Glory are. Accept, bleſſed Lord, of ſuch acknowledgments as I am able to make thee. Accept of my whole ſelf, which I yield up unto thee with love unfeigned. Thou, whoſe infinite underſtanding pierceth into the greateſt depths and ſecrets, knoweſt that I love thee. Do even what thou pleaſeſt with me; for it is but juſt and reaſonable, that I ſhould not live unto my ſelf henceforth, but *unto him that died for me, and roſe again.* I am twice thy Creature: Thou haſt given me life a ſecond time by Chriſt Jeſus, through whom thou haſt *created me to good works*, in hope of a bleſſed Reſurrection from the dead. Inſpire me, good Lord, with ſuch a ſtrong and laſting ſenſe of thy love, that I may alway live in ſincere obedience to him, and never forfeit the new title, thou haſt given

ven me, to life immortal: But believing the Reſurrection of Jeſus from the dead, I may moſt heartily acknowledge him to be the Lord: and ſtedfaſtly believe his Doctrine; obeying his Commands, hoping in his Promiſes, and fearing his Threatnings; and endeavouring thereby to prepare my ſelf, in all purity and holineſs of life, for the joys of the world to come.

" And * I deſire my " Lord God our Heaven- " ly Father, who is the " giver of all goodneſs to " ſend his Grace unto me " and to all people; that " we may worſhip him, ſerve him, and " obey him as we ought to do. And that " he will ſend us all things that be needful " both for our Souls and Bodies; and be " merciful to us and forgive us our ſins: " and that it will pleaſe him to ſave and " defend us in all dangers ghoſtly and bo- " dily; and that he will keep us from all " ſin and wickedneſs, and from everlaſt- " ing death. Which I truſt he will do of " his Mercy and Goodneſs, through our " Lord Jeſus Chriſt. *Amen.*

* *The words of the Church Catechiſm explaining the* Lord's Prayer.

Now

Heb. 13. 20, 21. *Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting Covenant, Make us perfect in every good work to do his will; working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.* Amen.

This

This ſhort acknowledgment may be uſed ſome time that Week.

LOrd, thou art God which haſt made Heaven, and Earth, and the Sea, and all that in them is: who by the mouth of thy ſervant David haſt ſaid, Thou art my Son, this day have I begotten thee. And I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Thy word is true from the beginning. For ever, O Lord, thy word is ſetled in Heaven. Thy faithfulneſs is unto all generations. For thou haſt ſent thy holy Child Jeſus, *and declared him to be the Son of God with power, by the Reſurrection from the dead. Though he was crucified through weakneſs, yet he liveth by the power of God.*

Acts 4. 24, 25.

Pſal. 2. 7, 8.

Pſal. 119. 160.

89. 90.

Rom. 1. 4.

2 Cor. 13. 4.

Thou

Acts 2. 27, 28. *Thou wouldeſt not let thy Holy one ſee corruption: But haſt made known to him the ways of life; and made him full of joy with*

Joh. 17. 2. *thy countenance. Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.* Adored be thy Eternal love, which appeared in the *ſufferings of Chriſt, and the glory that followed after.* Adored be thy love which hath given us *a lively hope*

1 Pet. 1. 3, 11. *through the Reſurrection of Chriſt Jeſus, who hath*

2 Tim. 1. 10. *brought life and immortality to light: being the firſt-*

1 Cor. 15. 20. *fruits of them that ſlept,*

Joh. 11. 25. *and the Reſurrection and the Life.* I rejoyce in the conſolation which thou haſt ſent unto us; and that we in this farthermoſt part of the Earth are become his inheritance. I praiſe thee; I bleſs thee; I moſt heartily devote my ſelf to the obedience of Jeſus, as is but juſt and meet. *For to this end*

Rom. 14. 8, 9. *Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.*

living. I reverence his Sovereign Authority: I ſubmit my ſelf to his Laws: and depend upon his care and good providence. I refer my ſelf to his wiſe will and pleaſure in all things: deſiring nothing more, but that *whether I live or die, I may be the Lord's.* O that thy Spirit which raiſed up Jeſus may dwell in me, guide and govern me:

that thou *who raiſedſt up Chriſt from the dead, mayſt alſo quicken my mortal body by thy Spirit dwelling in me.* Rom. 8. 11.

O that the reſt of the World may become his poſſeſſion too; and all with one mind and one mouth glorifie thee, the God and Father of Jeſus Chriſt: *Who is the faithful witneſs, and the firſt-begotten of the dead, and the Prince of the Kings of the Earth: to whom be glory and dominion for ever and ever.* Rev. 1. 5, 6. Amen.

Aſcenſion-day or Sunday.

The Meditation before at home.

AH! how duskiſh are my thoughts in this houſe of Clay! How dull my affections under this load of fleſh! My Saviour is in Heaven, *crowned* at God's right hand *with glory and honour*: He is *aſcended up far above all Heavens*; *Angels, Authorities and Powers being made ſubject to him.* And I can ſcarce caſt a look thither, but am inſtantly pulled down to this Earth again. Bleſſed be his Goodneſs who hath left us a lively image of himſelf to help our infirmities. To repreſent his dying and departure from this World; and to be a pledge likewiſe unto us that we ſhall one day aſcend up to Heaven, and *be for ever with the Lord.* O bleſſed news! the hope of it fills me with joy already, and raiſes me up a little toward that high and holy place where Jeſus dwells. I will go and bleſs the Father of mercies for his great charity towards us; that he would accept

Heb. 2. 9. Eph. 4. 10. 1 Pet. 3. 22. 1 Theſ. 4. 17.

of

of an offering for ſin; and that he would be ſatisfied without demanding of us the debt: That he would grant new and eaſie conditions of Salvation for us through the Blood of his Son; and ſeal a gracious Covenant in that ſame precious blood. I will go and teſtifie my love to him, even by my

Joh. 14. 28. *joy that he is gone unto the Father*; and hath *triumphed* over his enemies, after he had

Col. 2. 15. overcome them, and *ſpoiled*

Eph. 4. 8. *Principalities and Powers.*

Acts 2. 33. *He hath led captivity captive, and received the promiſe of the holy Ghoſt*;

Heb. 12. 2. *and is ſet down at the right hand*

Acts 10. 36. *of the throne of God*; *and made*

Heb. 1. 6, 8, 2. *the Lord of all. All the Angels of God worſhip him*; *and in the Heavenly Sanctuary attend upon*

7. 26. *him*; *where he is an high Prieſt for ever, holy, undefiled, ſeparate from ſinners, and made higher than the Heavens. There he makes*

10. 13. *interceſſion for us*; *from henceforth expecting, till his enemies be made*

10. 19. *his footſtool. And we have boldneſs alſo by the Blood of Jeſus, to*

6. 20. *enter into the holieſt: whither he the forerunner is for us entred*; *and*

Joh. 14. 2, 3. *gone to prepare a place for us: and will come again to receive us unto himſelf, that where he is, there we may be alſo.*

But who ſhall aſcend into the hill of the Lord? And who ſhall ſtand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully. He ſhall receive bleſſing from the Lord, and righteouſneſs from the God of his Salvation. Pſal. 24. 3, 4, 5. I will go then and offer him my heart, that it may be formed to his likeneſs; *Who did no ſin, neither was guile found in his mouth.* I will go and ſubmit my ſelf to him as the Lord of all; and renew my Covenant of love and friendſhip with him. I will vow again that I will fight valiantly under his Banner, *who is the Captain of our Salvation, made perfect through ſufferings,* Heb. 2. 10. againſt Sin, the World and the Devil. I will be faithful to him unto the death: and no ſuffering ſhall deter me from following the Prince of life. For I doubt not but the Sacrifice he made was moſt acceptable to God; and that *he by himſelf having purged our ſins, ſate down on the right hand of the Majeſty on high*; Heb. 1. 3. and will help and ſuccour all his faithful followers; and ſend forth *his Angels to miniſter unto them*; Heb. 1. 14. and *bring them to glory*, and reward them with *a crown of life.* O lift up thy ſelf, my Soul, when thou comeſt to the Table of the Lord. Now, if ever, liſten to the Prieſt of God, Heb. 2. 10. Rev. 2. 10.

when

when he calls, ſaying, *Lift up your hearts.* Now is the ſeaſon above all others, to anſwer, with the whole Quire of pious Souls in that joyful voice; *We lift them up unto the Lord.* Rear thy ſelf aloft, my Soul, and look beyond theſe ſhadows. Fix thine eyes on the ſplendour of that Majeſty, wherewith thy Saviour ſhines: and think thou heareſt him calling unto the whole company of Believers, ſaying: Come, come, my beloved, for whom I died: Come and dwell with me. It is ſtill my will and deſire, *that you may be where I am, and that you may behold the glory, which my Father hath given me.* Come on therefore: *Whither I am gone you know, and the way you know.* Tread upon all the glittering temptations of the Country where you are, as dirt and dung, in compare with the Kingdom which I will give you. Make haſte unto me, and let nothing hinder you: for I expect you, and long when you are meet for it, to ſee you. The travel of my Soul will not be ſatisfied, till you be with me.

Joh. 17. 24.

14. 4.

O my Soul, why do we linger? Why do we look after any thing ſo much, as this eternal life? Why ſhould we be diſcouraged or faint in our minds? This Lord of Glory came to his Throne, out of as low a condition as we can poſſibly be in. He was once a ſervant, the meaneſt of ſervants: He humbled

bled himſelf to be ſubject to the baſeſt uſage, and to ſuffer the greateſt deſpite and publick reproach. Let us be aſſured then, that he will not deſpiſe the pooreſt wretch, now that he is in his glorious ſtate. And let us not think it ſtrange, if we be deſpiſed and reproached for righteouſneſs ſake. *But rejoice in as much as we are partakers of the ſufferings of Chriſt; that when his glory ſhall be revealed, we may be glad alſo with exceeding joy.* 1 Pet. 4. 13.

The

The Prayer before.

O Moſt bleſſed God, who dwelleſt in the higheſt Heavens, and art adored by the higheſt Creatures, who bluſh before the brightneſs of thy Majeſty: but doſt not deſpiſe us poor worms that dwell upon the earth. Who art happy in thy ſelf, and yet makeſt ſute to us that we would love thee; who commandeſt us to do good to our ſelves, and intreateſt that duty from us which thou mayſt command: who takeſt it kindly when we give thee thine own; and rewardeſt us for that which by thy Grace only we can perform; and pardoneſt us alſo when we fall ſhort in our performance; and giveſt us repentance, that thou mayſt pardon us and receive us into favour; and haſt ſent no leſs Perſon than thine own Son to obtain a pardon for us; and exalted him at thy own right hand, that he might be a Prince and a Saviour, to give repentance and forgiveneſs of ſins. Before thee, O Lord moſt High, I humbly proſtrate my ſelf; deſiring

ſiring to be admitted to thy holy Table, that I may adore the riches of thy Grace, and beg forgiveneſs for my unworthy returns to ſuch great love. Give me leave, O Lord, to come and make, at leaſt my acknowledgments to thee, of the duty I owe thee. Yea, I would take thy yoke upon me, with the greateſt thankfulneſs; and tye thoſe bonds faſter, wherein I ſtand already engaged to thee; and bleſs thee for ſuch eaſie and gracious terms of reconciliation, as thou haſt propounded to us; and expreſs my hearty conſent unto them; and declare my belief of thy precious Promiſes; and acknowledge thy Goodneſs in making me ſo certain of their truth, by the Reſurrection of Chriſt from the dead, and his Aſcenſion to Heaven; that he might ſit down at thy right hand to make good all that he hath ſaid. Bleſſed be the Lord, who hath rewarded his obedience, with ſuch honour, power, dominion and authority; that we might be encouraged to follow him, and depend upon him, and have a ſetled hope of immortality by him. I rejoyce in the glory which thou haſt with the Father of all, O Lord Je-

ſus,

ſus, *whoſe Throne is for ever*
Heb. 1. 8, 9. *and ever. A Scepter of righ-*
teouſneſs is the Scepter of thy Kingdom: thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oyl of gladneſs above thy fellows. O God, that I could forget all other things, when I preſent my ſelf before thee, and aſcend up in my thoughts and deſires and reſolutions, to Heaven where Jeſus is: that when I come down again to converſe with theſe things here below, I may look upon them as objects of my contempt, or as proofs of my vertue, or as incitements to praiſe thee, the Creator of all; and as occaſions to manifeſt how much I love thee, by quitting the deareſt thing in this world, if thou requireſt it, for thy ſake, who haſt raiſed Man to ſuch an height of glory and honour above all. O that I may hate every thing, that would not let me love thee, better than it. That I may fear to offend thee, and be very ſolicitous to pleaſe thee, and ſtudious in all things to approve my ſelf to him, whom thou haſt raiſed from the dead, and promoted unto glory: ſo that he is able to prefer all his faithful

ſervants

ſervants to that glorious place where he is. Shew me, O Lord, that he is not held by death, but reigns with thy ſelf for ever, by the power of thy holy Spirit in my heart; raiſing me above my ſelf, and enabling me to comply with thoſe high and heavenly thoughts, deſires and deſigns which thou haſt wrought in my heart. O bleſſed Jeſus, who ſitteſt at the right hand of the Father, and haſt ſaid thou haſt *life in thy ſelf, and all power in heaven and in earth*; that I and all others, who proſtrate themſelves before the Throne of thy Grace, might find thy power ſtill to remain as great as ever; chaſing away the darkneſs of our minds, warming and thawing our frozen affections, melting and diſſolving our wills into the will of God, inſpiring us with might and ſtrength to do that which we cannot but deſire; lifting up our hearts to have our converſation in Heaven, and to live above the love of riches, pleaſures and honours, a contented, humble, ſober and thankful life. O that we may ever demonſtrate our belief of thy Aſcenſion up on high, by our living and walking in the Spirit,

Joh. 5. 26. Matt. 28. 18.

and no longer fulfilling the luſts of the fleſh: and by improving all the Grace thou ſendeſt down to us, till we be fit to be tranſlated from hence, and come to ſee what we now believe, and behold thee in the glory of the Father. *Amen*, Lord Jeſus: where thou art, let us be alſo, rejoycing with thee for ever: and while we ſtay here, I will alway ſay moſt heartily,

Our Father, &c.

The

The Meditation afterward.

O The height of that glory wherein my Saviour is enthroned! *Who is gone into the heavens*: and *made higher than the heavens*: nay, *is aſcended up far above all heavens: far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come.* What a comfort is it to duſt and aſhes, to ſee their nature ſhining brighter than the higheſt ſtars of glory? To behold their fleſh the greateſt beauty of the Paradiſe of God? Where ſhould my converſation be, but in Heaven? Where ſhould the members and the heart be, but where their head and their treaſure is? What ſhould I ſeek, but thoſe *things above where Chriſt is at God's right hand?* O ye little vanities! How contemptible are all your pleaſures? How low are all your dignities and honours? How baſe and vile the reſt of your temptations, when I look up to Heaven, where my Saviour ſits in unmatchable glory and majeſty? Never ſpeak to me any more; never perſwade me to follow worldly luſts: my thoughts are not now ſo mean: I am

1 Pet. 3. 22. Heb. 7. 26. Epheſ. 4. 8. 1. 21.

Coloſſ. 3.

dead to all thoſe things, and *my life is hid with Chriſt in God. When Chriſt who is my life ſhall appear, then ſhall I appear with him in glory.*

But, is that eternal life with Jeſus the thing thou ſeekeſt? Is thy heart indeed ſet on things above, where he is at God's right hand? Search and try; doſt thou in good earneſt travel with high and heavenly deſigns? Art thou ambitious of nothing ſo much, as to be like to Jeſus; and by the moſt ſelf-denying ways to obtain his glory? Doſt thou ſpare no pains to flatten thy too eager deſires towards the things on earth; to let out thy vain and aiery conceits; to ſharpen thy appetite after real righteouſneſs; to inflame thy love, to heighten thy deſire and hope, to ſtrengthen thy faith, to excite thy watchfulneſs, and engage thy ſerious endeavours, that thou mayſt poſſeſs the things above? Art thou ſure *that the wiſdom from above* is the crown of thy glory? Humility thy honour? To do good thy riches and treaſure? To be religious thy buſineſs; and to rejoyce in God thy higheſt pleaſure? Doth *the peace of God which paſſeth all underſtanding, keep thy mind and heart?* Art thou above the threats, the contempt, the hatred, the oppreſſion, the enmities and affronts of this evil world? Above thine own and other mens paſſions & peeviſh affections? So that thou returneſt good for evil, kindneſs for injuries, and prayers for curſes? Is thy heart

Jam. 3. 17.

Phil. 4. 7.

heart carried aloft in holy prayers? Doſt thou ſend up continually the Sacrifice of praiſe, giving thanks to God for all his benefits? Doſt thou dwell above in pious Meditations of the glory wherein thy Saviour is enthroned? Doſt thou *earneſtly covet the beſt* and moſt uſeful *gifts*; and eſpecially bend thy courſe to that *more excellent way*? Haſt thou *purified thy ſoul in obeying the truth through the Spirit unto unfeigned love of the Brethren*? Is that ſweet thing that heavenly charity, thy dearly beloved? which is the very joy of Heaven? Then the Angels give thee joy of an happy Reſurrection and Aſcenſion with Chriſt Jeſus. He hath made thee already *to ſit with him in heavenly places*. The day-ſtar is riſen in thy heart, foretelling thy approaching glory. Thou beholdeſt the morning of eternal joy, the dawning of the day of recompences. And thou mayſt reſt aſſured, that God will not leave thee in the grave, nor ſuffer thee for ever to ſee corruption: but it ſhall deliver thee into the arms of thy Lord; *and corruption ſhall put on incorruption, and this mortality be ſwallowed up of life*. Nay, thou mayſt now triumph and ſay, I am *an heir*; *an heir of God, and joint-heir with Chriſt*: Who hath alſo given

1 Cor. 12. *ult.*

1 Pet. 1. 22.

Epheſ. 2. 6.

1 Cor. 15. 53.

2 Cor. 5. 4.

Rom. 8. 17.

Epheſ. 1. 14. me *the earneſt of the inheritance.* For he hath formed already a model of the heavenly Sanctuary within thy breaſt: where Chriſt Jeſus himſelf is enthroned; and the Name of God is continually honoured and glorified. And therefore thou mayſt humbly conclude in the words of Jeſus, *If God be*

Joh. 12. 32. *glorified in me, God ſhall alſo glorifie me in himſelf.* And O

Epheſ. 1. 17, 18, 19, 20. that *the Father of glory* would be pleaſed more and more *to enlighten the eyes of our underſtanding, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints; and what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in heavenly places,* &c. **Amen.**

The

The Thankſgiving and Prayer afterward.

O Moſt Holy, Holy, Holy, Lord God Almighty: who art to be moſt humbly adored, worſhipped and admired: but thy perfections no tongue can expreſs; and thou art above the thoughts of the higheſt and pureſt of all Creatures. They all give glory to thee in their ſeveral kinds, and declare thy Power, thy Greatneſs, thy Wiſdom and Goodneſs, which ſpreads it ſelf throughout the world. *From the riſing of the Sun unto the going down of the ſame, the Lord's Name is to be praiſed.* Pſ. 113. 3, 4. For *the Lord is high above all Nations, and his glory above the Heavens.* They ſound continually with the praiſes, which the holy Angels give thee; who know thee better than we, that are ſhut up in houſes of clay, and can ſee but little of thy Glory. And yet thou art pleaſed not only to admit, but to invite us to lift up our hearts unto thee, and unite them with that Heavenly company; in rendring Thee our poor

praiſes and thanks, which are infinitely below thee. Accept, Good Lord, of ſuch as I have to give; and inſpire me graciouſly from above with ſuch a ſenſe of thy Goodneſs, that I may offer thee an heart full of love; which may be ever making grateful acknowledgments unto thee. I bleſs thee, that thou haſt made Man ſuch a noble Creature; capable to look back to thee the Author of his Being, and to be happy in loving thee, and bearing a likeneſs to thee. O how great was thy Goodneſs, that when he forgot thee that formed him, and lightly eſteemed thy love and favour, thou wouldſt not caſt him out of thy care: but mercifully and ſpeedily madeſt a promiſe of a Redeemer to him? I thank thee, O God, that in the fulneſs of time thou haſt ſent him, thy only begotten Son into the World; not only to converſe lovingly with us as our Friend and Brother: but alſo to die for us; and to die the accurſed death of the Croſs. Who can underſtand the greatneſs of thy love, O bleſſed Jeſus, that would hang in ſuch ſhame and pain; and bleed to death; and lie in the Grave for us wretched ſinners? And the greatneſs of thy love,

O Fa-

O Father of mercies, who haſt raiſed him again from the dead; and exalted him with thy right hand to the Throne of Glory in the Heavens; and *given him a name above every name: that at the name of Jeſus every knee might bow, both of things in Heaven, and things on Earth, and things under the Earth; and that every tongue might confeſs that Jeſus is the Lord, to thy glory?* Phil. 2. 9, 10, 11. I confeſs his Sovereign Power and Authority, whom the Angels worſhipped and adored; and I give glory to thee, O Father of all, who haſt made him *head of the Church, which is his Body, the fulneſs of him that filleth all in all.* Eph. 1. 22, 23. Glory be to thee, O Lord moſt high, who haſt *put all things under his feet*: and made Angels themſelves to be *miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of Salvation.* Heb. 1. 14. Glory be to thee, who haſt *ſent him to bleſs us in turning every one of us from our iniquities*; and haſt *made him a Prince and a* Acts 3. 26. 5. 32.

Saviour to give repentance and remiſſion of ſins: and made him *able to ſave them to the uttermoſt that come unto thee by him, ſeeing he ever liveth to make interceſſion for them.* To thy eternal praiſe and glory be it remembred that we have *ſuch an High Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the Heavens: who needeth not daily to offer up Sacrifice; but hath done it once, when he offered up himſelf.* I bleſs thee, that thou haſt now admitted me to partake of that Sacrifice; which is able to *perfect for ever them that are ſanctified.*

Heb. 7. 25, 27.

Heb. 8. 1.

Heb. 10. 14.

And that to the bleſſings of thy houſe, thou haſt added alſo thoſe of my own. Thou feedeſt not my Soul only, but moſt bountifully provideſt for my Body too: not only thy Son, but a great number of thy Creatures loſing their lives continually to preſerve mine. There is all reaſon that I ſhould ſerve thee with unwearied diligence, who haſt made ſo many things conſtantly to ſerve me. And here I preſent my ſelf again before thee; to tender thee my hearty ſervice,

to

to beſeech thy acceptance of the vows and promiſes I have already made to thee, and to expreſs my hope in thy mercy, for power from on high to aſſiſt and further my pious deſires and reſolutions. *I believe in* thee, O *God*, through Chriſt Jeſus, *who haſt raiſed him up from the dead,* 1 Pet. 1. 21. *and given him glory, that our faith and hope might be in thee our God.* I live in a full perſwaſion, that thou deſigneſt to make me everlaſtingly happy: and therefore humbly look to receive from thy Divine bounty, the communication of thy Holy Spirit; to help me to fit and prepare my ſelf for ſuch a glorious ſtate with Chriſt in the Heavens. That there my thoughts and my heart may be, where my hopes are treaſured up; and all things may ſeem little and mean in compare with the Glory to be revealed; and I may think my ſelf exceeding high and great, in the humility, meekneſs, goodneſs, patience and contentedneſs of the Lord Jeſus, and in the holy hope he hath given me of Eternal life. Preſerve in my mind a conſtant ſenſe of *that bleſſed hope*, as incomparably beyond all poſſeſſions on Earth;

Earth; that ſo I may walk worthy of my High and Heavenly calling; chearfully doing and ſuffering thy Will; and believing that thou who haſt done ſo much for us, as to advance our nature to ſuch Glory in the Heavens, wilt take care of us while we are here on Earth; and conduct us by humble ſubmiſſion to thee, and patient continuance in well-doing, to that place whither Jeſus the Fore-runner is entred for us.

And *let all the Earth make a joyful noiſe unto the Lord: make a loud noiſe, and rejoyce and ſing praiſe.* Pſal. 98. 4.
For the Lord Jeſus *reigneth: He ſitteth King for ever. Let them praiſe his great and holy Name: For the King's ſtrength loveth judgment, he doth eſtabliſh equity: He executeth judgment and righteouſneſs in the Earth. And let all thoſe that love him, be joyful in him. Rejoyce in the Lord, ye righteous: and give thanks to the memorial* 97. 1. 29. 10. 99. 3, 4. Pſal. 5. 11. 97. 11, 12.

of

of his holineſs. For light is ſown for the righteous, and gladneſs for the upright in heart.

Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, Comfort our hearts, and eſtabliſh us in every good word and work, Amen. 2 Theſſ. 2. 16, 17.

Whitſunday.

A Meditation before at home.

O Holy Spirit of grace! what news is this that thou bleſſeſt our ears withal? What glad tidings are theſe, that thou art come to tell us? What means the ſound of ſo many *various tongues?* the gifts of *propheey*, of *wiſdom*, of *knowledge*, of *faith* and *miracles*: with all the reſt which *thou divideſt ſeverally to every man, as thou wouldſt?* Doth Jeſus yet live? Hath he indeed conquered the Grave; and is he exalted at the right hand of God? and inveſted with all power in Heaven and Earth? It is enough: I will go then, and ſee him when I die. That word is no longer dreadful to me. I am not afraid of the King of terrours: ſince Jeſus lives, and is the Lord and King of all. Witneſs the Holy Ghoſt the Comforter, which he hath ſent down from the Throne of his Glory: to aſſure us that he not only lives, but reigns in Majeſty and Power; and is mindful of us, and of his Promiſes. Thoſe fiery tongues that came with *the noiſe as of a mighty*

mighty rushing wind, tell me that he is able to transport us, when he pleases, in fiery Chariots unto Heaven. I hear them call my thoughts up thither, and bid me

Heb. 2. 9. *see Jesus who was made a little lower than the Angels, for the suffering of death crowned with glory and honour*: and scattering his royal gifts among his servants. *I am thy servant,*

Ps. 119. 125. 135. O blessed Jesus; *make thy face to shine upon me. Let thy mercies come also unto me, O Lord,*

Ver. 41. 49. *even thy salvation according to thy word. Remember the word unto thy servant, upon which thou hast caused me to hope.*

Joh. 12. 26. That, WHERE I AM THERE SHALL ALSO MY SERVANT BE. What words of Grace and life are these? It is enough, O thou that dwellest in the Heavens, that I be there where thou art.

Psal. 73. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory.*

And till I go to *see that glory which the Father hath given thee*, I will go and see the representations thou hast left us of thy self; and receive the pawns and pledges of thy Eternal love. I will go and remember thy *obedience to the death*; for

Psal. 21. 6. which cause thou art *highly exalted*

exalted and *made moſt bleſſed for ever.* And O that the Holy Spirit of grace, which fell on the Apoſtles on the day of *Pentecoſt*, would fill my heart with a ſenſe of that love; and ſwell my Soul with a full apprehenſion of all the bleſſings that it contains: that ſo I may burſt forth into thy praiſes as they did, *and ſpeak the wondrous works of God. Marvellous are thy works, O Lord, and that my Soul knows right well.* I ſee by the light of the Holy Ghoſt ſent down on them, that Jeſus indeed was the Son of God; holy and without fault: that *all the fulneſs of the Godhead dwelleth in him bodily:* that *he hath made peace by the blood of his Croſs, and reconciled Heaven and Earth,* that *he is aſcended up far above all Heavens, that he might fill all things:* and that thou, O Lord, *haſt raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* I ſee what a powerful Advocate we have in the Court of Heaven: *and that thou haſt given him power over all fleſh, that he ſhould give eternal Life to as many as thou haſt given him.* I ſee that *all thy promiſes in him are yea, and in him Amen:* by whom *thou haſt alſo ſealed us, and given us the earneſt of the Spirit.* One tongue is too little to ſpeak the praiſes of the Lord. I will go therefore into the Aſſemblies of thy People,

Acts 2. 11. Pſal. 139. 14. Coloſſ. 2. 9. 1. 20. Epheſ. 4. 10. 2. 6. Joh. 17. 2. 2 Cor. 1. 20. 22.

ple, that they may *magnifie the Lord with me, and we may exalt his name together.* I will declare the exceeding greatneſs of his love; and the ſuperlative bounty of Heaven in ſending him to die for us.

Pſal. 34. 3.

Pſal. 34. 2. Yea, *My Soul ſhall make her boaſt in the Lord, and glory in his holy Name.* Let the wiſe Man, if he pleaſe, glory in his wiſdom, and the rich Man glory in his riches, and the mighty Man in his great ſtrength: But *I will glory in this that I underſtand and know thee, that thou art the Lord,* the God and Father of Jeſus Chriſt, which *exerciſes loving kindneſs, judgment and righteouſneſs in the Earth: for in theſe things are thy delight.* I will glory in this, that I am the Diſciple and Heir of the crucified Jeſus: that *I know the power of his Reſurrection, and the fellowſhip of his Sufferings:* that he hath made a new Covenant with us of *grace, mercy* and *peace:* that we have *received the Spirit of Adoption, whereby we call him Father:* and that I am taken into the Fellowſhip of the Saints, and have hope to be numbred with them in glory everlaſting. I will ſend up my heart to Heaven, where he is, in holy love: and engage my ſelf to be ever mindful of his Covenant; eſpecially of that *new Commandment,* to love one another;

Jer. 9. 23, 24.

Phil. 3. 10.

Rom. 8. 15.

ther; even as he hath loved us. By this ſhall all Men know that I am his Diſciple, becauſe I love the Brethren.

For *there is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in us all. Who gave to every one grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith when he aſcended up on high, he led captivity captive, and gave gifts unto men. And he gave ſome, Apoſtles:* (bleſſed be his bounteous Goodneſs) *and ſome, Prophets: and ſome, Evangeliſts: and ſome, Paſtors and Teachers; for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the Body of Chriſt: till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the fulneſs of Chriſt. From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.* Eph. 4. 4, 5, 6, 7, 8, &c.

The Prayer before.

O Lord, who liveſt for ever and changeſt not. Whoſe power made me and all the world; before whom *the whole world is as a little grain of a balance, or a drop of the morning dew that falleth on the Earth*; whoſe Wiſdom governs and orders all things both in Heaven and Earth; whoſe Goodneſs and Bounty provides conſtantly for their comfortable ſupport; under whoſe Sovereign and everlaſting dominion we live; and unto whom we owe all homage, ſervice and fidelity, which ought moſt readily and heartily to be paid by every one of us. I adore thee in the humbleſt reverence of my Soul and Body. I acknowledge my dependance on thee, and ſubjection to thee I deſire above all things to live in thy fear, and in thy love and obedience, as long as I have any being. Bleſſed be thy Goodneſs that I may love thee, and that I am alive to worſhip and acknowledge thee. Bleſſed be thy Goodneſs, that thou haſt not been provoked to cut me

Wiſd. 11. 22.

me off in my forgetfulneſs of thee; nor now to open the Gates of Death for me, and command me to dwell in ſilence: but the doors of thy Houſe, that I may enter in and praiſe thy holy Name. To thee belongs all bleſſing, honour, worſhip and ſervice: to me nothing but ſhame and confuſion of face; which ought to cover me when I approach thy preſence.

I thank thee moſt humbly for the good news thou haſt ſent us, that thou art in thy Son Chriſt, *reconciling the world to thy ſelf* I rejoyce in thy love, who haſt *delivered him up for our offences, and raiſed him from the dead for our juſtification*; that we may know thou haſt accepted of his death as a ſufficient ſatisfaction for us, and believe that all his words are faithful and true, and that we ſhall be accepted in thy Beloved. I thank thee, O God, that thou haſt exalted him to ſit in thy Throne of Glory; that he may be able to perform his own promiſes, and enable us to obey his Commands. That thou haſt given us ſuch good hope in thee, by patient continuance

2 Cor. 5. 19.

Rom. 4. 25.

tinuance in well-doing, to come to the reſurrection of the dead, and to be made partakers of life immortal. Bleſſed be the Lord for the aſſurance we have of this: that we ſee Jeſus crowned with glory and honour, by the deſcent of the Holy Ghoſt, which is the earneſt of that eternal bliſs: that thou haſt ſent thine Apoſtles to preach the Goſpel to every Creature; and that when they went forth thou *wroughteſt with them, confirming their word with ſigns following:* and that I my ſelf have felt the effects of his Royal Power in the Heavens, by the breathings of thy holy Spirit in my heart, perſwading me to love thee and thy Son Jeſus; who hath ſhewn all long-ſuffering towards me, and waited with great patience upon me, that I might return to thee and live. I thank thee, O Lord, and deſire to be admitted to thy holy Table, that I may thank thee better; and renew my acknowledgments to thee in the moſt ſolemn manner: laying my ſelf at thy feet to render thee my hearty ſervice; reſigning my ſelf to thy Will; recommending Soul and Body to thy Wiſdom; ſubmitting to thy Government;

Mark 16. ult.

ment; approving all thy Laws, and devoting my ſelf to the conſtant obſervance of them. I hope thou wilt mercifully accept and owne me in all theſe acts; and ſtand by me to guide, aſſiſt and encourage me; and to work in me whatſoever is well pleaſing in thy ſight. That I may be ſuch an one as thou canſt love, and delight in, and reward: and I deſire nothing elſe in Heaven, or in Earth. I do moſt freely give my ſelf up to the conduct of the Holy Ghoſt; and ſtedfaſtly depend on thee for its continual preſence with me: to poſſeſs my mind with ſuch a ſtrong ſenſe of theſe things which it hath revealed unto us, that they may operate powerfully on my will and affections, and make them conformable unto Chriſt. O that by walking in love, and ſhewing all meekneſs unto all men; by patience and peaceableneſs, gentleneſs and goodneſs, uprightneſs and fidelity, temperance and moderation, contentedneſs and joy in every ſtate and condition; and by all other fruits of the Spirit, I may ſo reſemble my bleſſed Lord and Maſter Jeſus, that I may nothing doubt to bear the image of his Glory in Heaven, as I bear the image of his Holineſs here on earth.

O that the eyes of my underſtanding may be opened more and more, to ſee the wondrous things which thou haſt written to us in thy Goſpel: that apprehending and believing and following the wiſdom given to us by thine Apoſtles through the inſpiration of the Holy Ghoſt; I may have the comfort of knowing, that I am ſtill led and moved by it: *and living and walking in the Spirit*, may go on joyfully to the poſſeſſion of that immortal inheritance, which it hath ſealed to us.

Rom. 15. 13, 14. *Now the God of hope fill us all with joy and peace in believing, that we may abound in hope through the power of the Holy Ghoſt: being full of all goodneſs and knowledge, and able alſo to admoniſh one another;* Col. 1. 28. *till we come to be preſented perfect in Chriſt Jeſus.* By whom I am encouraged to make theſe addreſſes unto the Throne of Grace, and to recommend my ſuits unto thee in his holy words; ſaying as he hath bidden us,

Our Father, &c.

The

The Meditation afterward at home.

THou haſt now ſeen the completion of all the myſtery of our redemption; how that Jeſus who *learned obedience by the things which he ſuffered, being made perfect; became the Author of eternal Salvation unto all them that obey him.* Heb. 5. 8, 9. Canſt thou doubt of it when thou remembreſt the princely gifts, which he hath already beſtowed on his Church? Did not the Spirit poured out, as on this day, bear witneſs that all thoſe who obediently believed on Jeſus, were the children of God? *And if children, then heirs, heirs of God, and joint heirs with Chriſt.* Rom. 8. 16, 17, 18. How couldſt thou refrain, my Soul, from rejoycing in theſe thoughts, ſhouldſt thou be in the midſt of their tribulations? For *I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.* Be not ſo dull then, now that he giveth thee alſo a number of other good things ſo richly to enjoy. But ſtir up thy ſelf, and be exceeding glad in the comfort of that light which ſhines from Heaven upon us; ſhewing us thoſe things *which in other ages were not made known to the Sons of men, as they are now revealed unto his holy Apoſtles and Prophets by the Spirit.* Ephes. 2. 5. And is it poſſible to know

Jeſus, and not to learn obedience of him? What was it that he deſigned from firſt to laſt but to form to himſelf an obedient, holy people, zealous of good works?

Luke 2. 49, 51. Doſt thou not ſee how early he went himſelf *about his Father's buſineſs?* How dutiful and obedient he was to his earthly Parents? How humbly he condeſcended to be baptized by a meaner perſon than himſelf, becauſe he would *fulfil all righteouſneſs?* And what did he do *immediately* after he was baptized, but enter into a combate with the Devil, and vanquiſh thoſe very temptations which foiled our firſt Parents? O how glorioufly did he then triumph over pride, ambition, eager appetite of meat and drink, and all perſwaſions to preſumption, or diſtruſt of God! Conſider, my Soul, what was the firſt thing he preached after this, but that Men ſhould *repent and believe the Goſpel?* And his Sermon that preſently followed on the Mountain, what leſſons doth it teach, but poverty of Spirit,

Matth. 3. 15.
Mark 1. 12.
Matth. 4. 1, 2, &c.
Matth. 4. 17.
Mark 1. 15.

Spirit, mourning, meekneſs, mercifulneſs, purity, peaceableneſs, and ſuch like Heavenly Vertues; without which he tells us in the concluſion of his diſcourſe, we may as diſcreetly build an houſe upon the Sands as hope to go to Heaven? And was not his whole life, a continual Comment upon this Text? Whither tended all his promiſes, *his exceeding great and precious* promiſes; but that *by theſe we might be made partakers of a divine nature; having eſcaped the corruption that is in the world through luſt?* O God! that we ſhould be no more moved by ſuch promiſes to purifie our ſelves! What miracle will work upon thoſe hearts, whom theſe will not prevail withal to be obedient? And yet his Miracles I ſee alſo had the ſame deſign, to win Men to a better life. I hear him admoniſhing the impotent Man whom he had cured, *Behold* (mark what I ſay) *thou art made whole: Sin no more, leſt a worſe thing come unto thee:* So had his death alſo; for *he gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father*: and *that he might ſanctifie and cleanſe his* Church

Matth. 5. 3, 4, &c.

7. 26, 27.

2 Pet. 1. 4.

John 5. 14.

Gal. 1. 4.

Eph. 5. 26, 27.

Church with the washing of water by the word; that he might present it to himself glorious, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. For this cause likewise he rose again, as well as died, that we *should not henceforth live unto our selves but unto him; and that he might bless us in turning us from our iniquities.* For which end he ascended into Heaven, and was exalted with God's right hand *to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* This is the intent of his eternal Priesthood, that we should be encouraged *to draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* And for this purpose he sent the Holy Ghost *to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God.* With this commission he sent his Apostles, that they should go to *open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that*

2 Cor. 5. 15.

Acts 3. 26.

Acts 5. 31.

Heb. 10. 21, 22.

Rom. 15. 18, 19.

Acts 26. 18.

that they might receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in Chriſt. And this they preached with the greateſt fervency, and teſtified in the Lord, that they who believed in him, *ſhould not henceforth walk as other Gentiles did in the vanity of their minds,* &c. for they pronounced the *wrath of God would come upon the children of diſobedience:* but to *them, who by patient continuance in well doing, ſought for glory, and honour, and immortality; eternal life.* Of this the Holy Ghoſt was the *Earneſt:* the *Advocate* of Chriſt Jeſus here, as He is ours with the Father; the *Witneſs* of his Reſurrection and Glory; the *Proof* and Demonſtration of his Religion; the *Comforter* of all thoſe that live according to it. It bids them hope, that he who hath ſo advanced humane nature (as was moſt apparent on this day) in wiſdom, power and charity; can and will change us into his glorious Image, and make us meet for the inheritance of the Saints in Light. It bids us ask what we will in his Name, and it ſhall be given us: for he that hath given us his Son, and ſent his holy Spirit; how ſhall he not then give us all things?

Epheſ. 4. 17. 5. 6. Rom. 2. 7. *John* 16. 23. *Rom.* 8. 32.

What ſhall we ask, O my ſoul? I only *bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant me according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; that Chriſt may dwell in my heart by faith; that I being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt which paſſeth knowledge, that I may be filled with all the fulneſs of God.* Amen.

Ephes. 3. 14, 15, &c.

The Thankſgiving and Prayer afterward.

O Lord, the fulleſt and moſt bountiful good: who art rich in mercy to all that call upon thee; never weary of our importunities; nor weary of importuning us to diſpoſe our ſelves to receive thy bleſſings. *Thy power is the beginning of righteouſneſs*; and is guided by the greateſt Wiſdom, and the greateſt love. Ecclus 2. ult.

As is thy Majeſty, ſo is thy mercy: and becauſe thou art the Lord of all, it makes thee to be gracious unto all. Thou loveſt all things that are, and abhorreſt nothing which thou haſt made; for never wouldſt thou have made any thing, if thou hadſt hated it. And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee? But thou ſpareſt all: for they are thine, O Lord, thou lover of Souls. Wiſd. 12. 16. 11. 24, 25, 26.

It is of thy mere Goodneſs *that I am not conſumed, and* Lam. 3. 22.

becauſe thy compaſſions fail not. That I have ſo much liberty as to recount thy mercies, which keep me in life, and let it not be as wretched and miſerable, baſe and vile, ſickly and uneaſie, troubleſome and tedious, as it might have been according to my deſervings; is for ever to be remembred with moſt humble thankfulneſs. I cannot forget, unleſs I caſt away all care and conſideration of my ſelf, from how many dangers thou haſt delivered me, in what extremities thou haſt ſuccoured and relieved me; and what friends, lovers and kind acquaintances thou haſt beſtowed on me. But the greateſt of thy mercies are thoſe, which thou haſt expreſſed to us in the Lord Jeſus; without which all the reſt might have made our life in the next world, to have proved more miſerable and intolerable to us. Thou haſt ſent him in the tendereſt and moſt endearing manner in our own fleſh: with the moſt moving and compaſſionate entreaties; and the ſtrongeſt and moſt obliging arguments, to ſurrender our ſelves to thy obedience, to whom of right we belong. And he hath laid down his life (ſo great was his love) *the juſt for the unjuſt.*

1. Pet. 3. 18.

unjuſt, that he might bring us to thee our God. And thou haſt rewarded his obedience to the death, with a glorious Reſurrection; and ſet him at thine own right hand; and given him *the promiſe of the Holy Ghoſt,* which he hath ſhed abundantly on his Apoſtles *to guide them into all truth:* that they might *go and Teach all Nations, and Baptize them* into his Religion: and *teach them to obſerve all things that he hath commanded.* I remember with moſt grateful acknowledgments, the manifold gifts which thou beſtowedſt on thy Church to confirm the faith of Chriſt, and propagate it in the World, till it came to theſe regions where I live. Bleſſed be thy Goodneſs, that I was born of Chriſtian Parents; and without my knowledge, very early, by thy care, dedicated unto thee. Bleſſed be thy Goodneſs, that ever ſince I have been thy care; and that thou haſt brought me up to the knowledge of thy Holy Goſpel: wherein I read this ſtory of thy marvellous love, and am inſtructed in my duty towards thee and

Acts 2. 33.

Joh. 16. 13.

Mat 28. 19, 20.

towards men, and encouraged by exceeding great and precious promiſes; being put in hope of immortal life, the pledges of which thou haſt ordered and appointed thy Miniſters to provide for me, and give unto me. I have now by thy Goodneſs received them; and taſted that the Lord is gracious, full of compaſſion, and of great pity: not deſiring the death of a ſinner, but that he ſhould return and live. This raiſes thy mercy to the greateſt height, that thou haſt done all this for thoſe who are ſo dull and inſenſible, cold and careleſs, inconſtant and uncertain; apt too ſoon to forget theſe benefits and great obligations, which thou layeſt on them. But thou haſt done all this, and continueſt thy kindneſs to make us better. Which is the thing, O Lord, that I moſt heartily deſire and labour after: and ſhall ever account it the great bleſſing, when I am overcome by thy merciful kindneſs; and am willing to part with my ſelf and all my own deſires, to gain thee and thy love; by being led and ruled in all things according to thy will. To that I unfeignedly again ſubmit my ſelf; and humbly vow all the powers of Soul and Body to thy obedience. I owne

thy

thy bleſſed Goſpel, for the rule and direction of my life; and thy Son Chriſt Jeſus, for my pattern and example; and thy good Spirit for my guide and Governour: in whoſe holy comforts I rejoyce, more than in any thing in this world. For ever magnified be thy love, that thou haſt exalted one mighty to ſave: and haſt ſent him not only with a pardon, but with the power of the Holy Ghoſt, to renew, ſanctifie and advance our Nature, by changing it into the likeneſs of thine own. I hope in thee, O Lord, for the continued influences thereof, to quicken my Faith, and render it more and more effectual in all the actions of a holy life. That I may have high and adoring thoughts of thee, and humble thoughts of my ſelf: overlook the little things here below, and labour for thoſe above: do good with what I have, and lay up treaſures in Heaven: be contented with my portion, and ſober and diſcreet in the uſe of it: live peaceably with all men, but not be partaker in their ſins: and that it may alway be part of my employment in this world thus to worſhip thee, and reflect upon thy Goodneſs; and the reſt may be to live according to my

prayers

pr[illegible]ers and acknowledgments. *Amen*, and *Amen.*

O that *all Nations whom thou haſt made, would come and worſhip before thee, in Spirit and in Truth. O that they would glorifie thy name, for thou art great and doeſt wondrous things; thou art God alone.* But let all Chriſtians eſpecially, who *by one Spirit are all baptized into one Body, and have been all made to drink into one Spirit*, glorifie the Name of their Lord; by *keeping the unity of the Spirit in the bond of Peace*, and agreeing together in Godly love. And do thou, O Lord, the *God of Peace*, direct their hearts into the *more excellent way:* that though tongues, and prophecies, and miracles are ceaſed, yet that humble, kind, meek and long-ſuffering Charity may remain and abound more and more, which will bring us to live in endleſs love and peace, and joy together in the Heavens.

Pſal. 86. 9, 10.
John 4. 23.
1 Cor. 12. 13.
Epheſ. 4. 3.

The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with me, and with all my Friends and all thy Servants every where. *Amen.* 2 Cor. 13. ult.

Thus

THus, by the help of God, I have brought this Treatiſe to a Concluſion: which I hope will not be unwelcome to thoſe *that love our Lord Jeſus Chriſt in ſincerity.* And I moſt humbly beſeech the Divine Majeſty graciouſly to accept my weak endeavours therein to ſerve this Church, and ſtir up every Member of it with hearty love, to offer up themſelves to him in its *Publick Service.* Which ſo gravely and pathetically expreſſes the ſenſe of pious hearts at the holy Communion; that theſe private Prayers which I have compoſed to wait upon it, can only ſerve to excite thoſe who will make uſe of them, to joyn with more fervour in the *Common Devotions:* and to continue thoſe holy diſpoſitions, which they declare to be in their hearts, if they ſincerely unite them with theſe words,

Eph. 6. ult.

*In the Prayer after the Communion.

* *And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls, and bodies, to be a reaſonable, holy and lively Sacrifice unto thee.*

Which

Which that we may ever be; we cannot, in a few words, better implore the Divine assistence, than in those of that incomparable Prayer at the end of our Communion-Service.

PRevent us, O Lord, in all our doings with thy most gracious favour; and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

THE END.

ADDI-

ADDITIONAL
PRAYERS.

By the ſame Author.

Poſtſcript.

Poſtſcript.

HAving recommended it as a profitable exerciſe, to meditate daily, the reſt of the Month after the Communion, upon ſome one thing that was eminent in our Lord at or about his paſſion: I have ſince thought it would be uſeful to compoſe ſome Prayers ſuitable to thoſe particular ſubjects which I have mentioned in the foregoing Diſcourſe.

Accor-

Accordingly I have here added *Twelve*, one for every Month, which the devout Reader (who pleaſes to make uſe of theſe helps) may either conclude, or excite his Meditation withal, as he finds it moſt convenient. Only let me deſire him to ponder them, and ſpeak them with deliberation: not going too faſt, but pauſing a while, eſpecially where he is moſt affected. That he may in time imprint on his heart the lively image of our Saviour's *Humility*, *Charity*, *Meekneſs*, *Patience*, and all other Vertues, which his deſires are here directed to purſue.

A Prayer

I.

A Prayer for Humility.

I Fall down before thee, O Lord, the King of the World, adoring and worſhipping with fear and reverence thy incomprehenſible Majeſty. As I am thy Creature, I ought in all humility to approach thee; and to acknowledge, with a deep ſenſe of my poverty, that I have nothing but what I have received from thee. If I were in innocence and perfect ſoundneſs, as thou madeſt us at the firſt; the lowlieſt proſtrations of mind and body would become me. But when I conſider that I am an offender againſt thy Sovereign Authority, I can find no poſture vile enough, wherein to preſent my ſelf unto thee. O the miſchief that we have done our ſelves by turning our backs upon thee! which makes us now not know how to behave our ſelves before thee.

I admire, praiſe and extol thy infinite condeſcenſion to us in Chriſt Jeſus, by whom

whom thou haſt invited, nay beſeeched us to return to thee; and declared thy ſelf well ſatisfied, if our hearty ſorrow for what is paſt, be but accompanied with an unfeigned ſubmiſſion and dutiful behaviour to thee for the time to come.

And that is the moſt earneſt deſire of my Soul, O Lord, to live in ſuch a lively ſenſe of my entire dependence on thy bounty, and of my unworthineſs to enjoy the leaſt of thoſe bleſſings which it hath beſtowed on me, and of the weakneſs of my body, and the narrowneſs of my mind; that I may never be puffed up with a vain opinion of my ſelf, nor offer to lift up my will above thine, nor preſume to abuſe any of the good things thou alloweſt me, nor deſpiſe my Brethren, nor refuſe any employment to which thy Providence aſſigns me, much leſs to forget to render to thee perpetually moſt thankful acknowledgments and hearty ſervice to the utmoſt of my power. But as I am nothing without thee, ſo I may be nothing in mine own eyes; and daily endeavour in the condition wherein I am or ſhall hereafter be, to employ all the talents thou haſt lent me to thy

thy glory and honour, not my own: acknowledging when I have done all I can, that I am but an unprofitable ſervant, and have done no more than was my duty to do. Preſerve in my mind, for that end, a conſtant and dear remembrance of the Lord Jeſus; that I may delight to tread in the ſteps of his humility, and ſtudy to be endued abundantly with the very ſame Spirit that was in him. Settle in my heart a ſerious and ſtrong ſenſe of the glory to which Jeſus is advanced, by humbling himſelf even unto the death: that I may never ſeek great things to my ſelf in this life, nor be ambitious of praiſe of men, nor uſe any of the gifts thou beſtoweſt on me to the diſcouragement of my Neighbour, or the trouble of Chriſtian Society: But with true modeſty and lowlineſs of mind I may ever ſeek the profit and peace of all. Being reſpectful and obedient to my Superiours; courteous among my equals; condeſcending to men of low eſtate; and giving all the praiſe back again to thee: who art able to promote thy Worſhippers and obedient Servants to a Crown of Life and immortal Happineſs. I rely on thy gracious Promiſe, that *He who humbleth*

humbleth himself shall be exalted: and hope, whatever my portion is here below, that thou wilt count me worthy of that World and of the resurrection of the Dead.

I am sensible, O Lord, how unable I am to perform or attain such great things without thy aid, for which I humbly look up unto Heaven: distrusting my self, and confiding wholly in the power of the Lord Jesus; who is present, I believe, by his holy Spirit to all those who place their strength and sufficiency in his Almighty Grace.

The Grace of our Lord Jesus Christ be with me now and always. *Amen.*

A Prayer

II.

A Prayer for Charity.

I Adore, O moſt High and Holy One who inhabiteſt Eternity, thine infinite Wiſdom, Power, Goodneſs, and all the reſt of thy glorious Perfections. The Heaven of Heavens cannot contain thee; much leſs canſt thou be comprehended by the moſt enlarged thoughts of our ſhallow minds: and yet thy Greatneſs and Majeſty doth not deſpiſe us thy poor Creatures; but gives us leave and encourages us to come into thy preſence; yea, forcibly draws us many times towards thee, and makes us attend to thy kindneſs in thoſe ineſtimable bleſſings thou deſigneſt for us. O how much are we indebted to thee for this extraordinary Grace and Favour which comforts my heart when I am aſtoniſhed at thy Greatneſs; and emboldens me notwithſtanding, becauſe thou art great in Goodneſs and Mercy I rejoyce to think of the greatneſs of thy Power to protect and aſſiſt me; the greatneſs of thy Boun-

ty to ſupply and relieve me; the greatneſs of thy Wiſdom to guide and govern me; and the greatneſs of thy fatherly compaſſions to bear with my weakneſſes, pardon my follies, pity my miſeries, and reward my ſmall ſervices and ſufferings for thy ſake. O how amiable is this ſight, which thou haſt now given me of thy Majeſty? and there are viſible tokens of thy great love to us continually before mine eyes, which are innumerable: eſpecially thoſe in Chriſt Jeſus, the Son of thy love. I ought to love thee with the greateſt paſſion. I cannot but ſay, and heartily deſire; O that I could love thee according to thine excellent Goodneſs! O that I could love thee according as thou haſt loved us! But alas! I am ſo far from this height of devout affection to thee, that I am ſometime ready to ſigh in much dejection of ſpirit, and ſay; O that I did but love thee ſo well as my ſelf! ſo well as I do other things! though thou juſtly expecteſt I ſhould love even my Neighbour as my ſelf; from whom I never received ſuch benefits, as I do from thee continually. I am aſhamed of my ſelf; and bluſh to caſt mine eyes towards thee.

Thy

Thy great Goodneſs only gives me hope, that by thinking of it daily, I ſhall love thee with all my heart, and ſoul, and ſtrength; and my Neighbour as my ſelf. I feel my Soul touched with ardent deſire to be more like thee in doing good. And therefore moſt humbly beſeech thee to preſent thy ſelf continually before me, and to preſerve in my mind a lively ſenſe of thy great charity in Chriſt Jeſus: whereby I may be powerfully moved to put on *bowels of mercy, to be tender-hearted, rich in good works, ready to diſtribute, and willing to communicate*, according to the ability which thou haſt given me. I deſire no greater treaſure than abundance of this charity; which *beareth all things, believeth all things, hopeth all things, endureth all things*; diſpoſing me always to *follow after the things which make for peace, and things wherewith I may edifie others.* Inſpire me more and more with this excellent Spirit, which *never faileth*: but after it hath made me happy here, will lead me to a ſtate of perfect love and friendſhip in the other world,

1 Tim. 6. 18.

1 Cor. 13. 7.

Rom. 14. 19.

together with Chriſt Jeſus.

Eph. 1. 3, 4. *Bleſſed be God, who hath choſen us in him, that we ſhould be holy and without blame before him in love.* Go on, good Lord, to finiſh what is begun; and touch my heart with ſuch a delightful ſenſe of thy Grace to me, that

Phil. 1. 9, 10, 11. *my love may abound yet more and more in knowledge, and in all judgment; that I may approve things that are excellent; that I may be ſincere and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs which are by Jeſus Chriſt, unto thy praiſe and glory.* Amen.

III.

A Prayer for Meekneſs.

O Eternal God, who haſt all perfections neceſſarily in thy ſelf, and canſt not but be what thou art. We are all poor things, that wholly depend on thee; having no higher perfection than to know and acknowledge thee to be the Author of all good; to praiſe thee; to bleſs thee, and humbly devote our ſelves to thy obedience. I ſee thy Greatneſs and Majeſty in all thy works of wonder; I acknowledge the Wiſdom of thy Government; the Holineſs and Goodneſs of all thy Laws; the Riches of thy Grace in thy precious Promiſes; thy Faithfulneſs and Truth in the performance of them; and thy unwearied, long-ſuffering Kindneſs in all thy intreaties and beſeechings that we would be thine; and do that which we ought to be forward of our ſelves to do. I can never ſpeak good enough of thy Name, which is exalted far above all praiſe. But the more I ſpeak of thee, the worſe I make my ſelf; who

have ſo little admired, eſteemed, loved and imitated thee; who alone art worthy of all the honour, glory and ſervice, that I and all Creatures can render to thee. O how marvellous is thy loving-kindneſs, which bears with ſuch ſenſleſs and ungrateful Creatures as we are! But thy kindneſs is more than marvellous; having ſent thy Son to ſeek and to ſave us when we were loſt; and with much clemency and long-ſuffering to attend upon us, and wait to be gracious to us, even when we are regardleſs of ſo great love. I had not been now alive, much leſs in the poſſeſſion of ſuch innumerable good things as both Soul and Body are bleſſed withal; if thou hadſt not in much compaſſion paſſed by my folly, and ſtill continued to ſpare me, and not to deal with me in thine anger and heavy diſpleaſure. I moſt heartily thank thee, O Father of mercies, for this thy ſingular indulgence: And offer up my ſelf to be conformed unto thee in goodneſs, patience, and long-ſuffering towards others. Hold before mine eyes continually the meekneſs and gentleneſs of Chriſt Jeſus my Lord; that admiring the calm and quiet diſpoſition of his Spirit, I may learn of him

to

to *ſhew all meekneſs unto all men.* Tit. 3. 2.

For which end I deſire to encreaſe and grow continually in the Humility and Charity, of which he hath alſo given us ſo rare an example. That remembring the weakneſs of my own nature, and thy moſt tender forbearing mercy towards me, I may be the more diſpoſed to bear with the infirmities of my Neighbours; and *not be eaſily provoked, nor behave my ſelf unſeemly: But out of a good converſation ſhew forth my works with meekneſs of Wiſdom.* 1 Cor. 13. 5. James 3. 13.

And ſince I am expoſed to ſuch a world of temptations, excite me, O Lord, to the greater watchfulneſs over my Spirit: that whatſoever ſudden paſſion may ariſe there, it may never proceed to rage and fury, much leſs to brawling and reviling. But defend me through an awful ſenſe of thy gracious preſence with me, from grieving thy holy Spirit, by any *bitterneſs or wrath, or anger, or clamour, or evil ſpeaking, and malice.* Ephes. 4. 31. And fill me ſo with all the fruits of the Spirit, with *love, joy,*

peace, *long-ſuffering*, *gentleneſs*, *goodneſs*, *temperance and faith*, that I may be an honour to my Religion: and find reſt to my ſoul at preſent, and at laſt enter into the eternal reſt and refreſhment prepared for thy people, through Chriſt Jeſus. *Amen.*

IV.

A Prayer for Patience.

O Father of Mercies, and God of all Comforts; who to all thy other benefits wherewith thou continually loadeſt us, haſt beſtowed upon us the Goſpel of thy Grace: that we *through patience and comfort of the holy Scriptures might have hope.* Rom. 15. 4. Accept of the humble and thankful acknowledgments which I make to thy divine Goodneſs, for this riches of mercy in Chriſt Jeſus: who was pleaſed for our ſake to humble himſelf to death, even the death of the Croſs; and with great patience to ſuffer the ſharpeſt pains and agonies, with many reproaches and contradictions of ſinners. And when he was *oppreſſed, and afflicted*, and blaſphemed, yet ſilently endured: being brought *as a Lamb to the ſlaughter, and as a Sheep before the Shearer is dumb, ſo opened he not his mouth.* Iſa. 53. 7. I praiſe and magnifie with all my ſoul, his wonderful love

to us, and his perfect ſubjection to thee: beſeeching thee to fix in my heart ſuch an ardent love to his bleſſed Memory, and ſuch an high admiration of his glorious example: that I may be inſpired thereby with Chriſtian reſolution to follow after him in all the paths of humble, meek, and patient vertue. O that I may feel my ſelf preſſed by the mighty power of that love, not only to be a doer of thy will, *but for conſcience*

1 Pet. 2. 19. *toward thee my God, to endure grief, ſuffering wrong-*

Heb. 12. 1, 2. *fully; and to run with patience the whole race that is ſet before us: looking unto Jeſus, the Author and finiſher of our faith, who for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God.* Preſerve in me ſuch a reverence to-

Verſ. 5, 9. wards thee, *the Father of Spirits*, that I may neither *deſpiſe nor faint under thy corrections:* But though thou bringeſt me into great and ſore troubles, I may ſtill be

Rom. 5. 2, 3, 4. *in ſubjection to thee, and live in hope of that immortal glory. And not only ſo, but I may*

may rejoyce, and glory alſo in tribulations for Chriſt's ſake, knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not aſhamed.

And whatſoever the croſs be, which lies in my way to Heaven, O that I may never turn aſide, in the leaſt, from thee to avoid it: but take it up willingly, and bear it as long as thou pleaſeſt, without murmuring or repining, and with ſome courage and chearfulneſs of ſpirit. And as for the common miſeries of this life, endue my Spirit with ſuch principles of wiſdom, and help me to preſerve it in ſuch innocence, clearneſs and integrity, that it may be able to ſuſtain my infirmity; and whatſoever ſickneſſes, or pains, or other bodily calamities befal me, I may receive them and bear them with an equal and conſtant mind: knowing that as *we receive good from thy hand*, we ought in reaſon *to receive evil; and in every thing to give thanks, which is thy will concerning us in Chriſt Jeſus.*

Job 2. 10.

1 Theſſ. 5. 18.

O bleſſed

O bleſſed Lord, lead me whither thou pleaſeſt, I will follow thee without complaint. I ſubmit to thy orders; I reverence thy Wiſdom; I truſt my ſelf with thy Goodneſs; I depend upon thy Almighty power; I rely on thy Promiſes; beſeeching thee to ſupport me, till *Patience having its perfect working in me, I may be perfect, and intire, wanting nothing.* I know the time is but ſhort, and that thou haſt prepared long joys to recompenſe our momentany ſorrows; help me therefore always *to poſſeſs my ſoul in patience* at preſent (giving thanks for the *hope we have as an anchor of the ſoul both ſure and ſtedfaſt*) that ſo I may at laſt, *after I have done thy will*, O God, *inherit the promiſe.* Amen, Amen.

James 1. 4.

Luke 21. 19.

Heb. 6. 19.

10. 36.

V. For

V.

For Love to this Holy Communion.

O Bleſſed Lord, who to all other acts of Grace and Mercy, which ſurpaſs all our thoughts; haſt been pleaſed to add this great kindneſs of inſtituting and ordaining Holy Myſteries, as pledges of thy love, and for a continual remembrance of thy death and paſſion, till thy glorious appearing: I praiſe and magnifie thy wondrous Goodneſs; I acknowledge the Wiſdom of thy love; I thank thee for thy moſt tender care of our ſalvation, and rejoyce in the power and Majeſty which thou haſt at the right hand of the Father, as the reward of thy humble obedience unto the death. I reſolve, O Lord of Life and Glory, to follow thee in that obedience; and here ſubmit my ſelf again moſt willingly to all thy holy Commands: beſeeching thee to inſpire me with ſuch a love to every one of them, that I may cleave unto them as my Life and Happineſs. And ſince I have felt ſo often the power of thy

thy Love at that holy Feaſt which thou haſt appointed, uniting my heart unto thee, exciting my obedience, and filling me with hope and heavenly joy in thee: O that I may be ſtrongly inclined to do this for ever in honour of thee, and thankful remembrance of thy exceeding great charity in laying down thy life for us.

John 15. 14. Thou haſt ſaid, *Ye are my friends, if ye do whatſoever I command you.* My heart ſaith unto thee, Whatſoever thou commandeſt, Lord, will I do. Only diſpoſe me, I beſeech thee, to delight to do thy Will, O Lord: and eſpecially to commemorate thy dying Love with the moſt chearful devotion of a grateful heart. I am aſhamed to remember ſuch a Friend with cold, and dull, and reſtleſs affections; and therefore moſt earneſtly deſire thee always to repreſent thy loving-kindneſs ſo lively to me, that I may feel my Spirit moved to ſuch hearty acknowledgments of it, as may make me offer up continually my ſoul and body, with the moſt ardent love to thy ſervice. May it pleaſe thee to poſſeſs my mind with ſuch a conſtant ſenſe of my deep obligations to thee; that I may gladly receive

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all occaſions to ſhew forth thy praiſe, and profeſs my ſelf thy Servant, and renew my vows, and give thee thanks for all thy benefits, and glory in the aſſured hope I have of thy grace and mercy to eternal life. And O that the reſt of my time in this world may paſs away in purity, righteouſneſs, charity and godlineſs: and that I may make a great increaſe in theſe and all other Chriſtian virtues, by every new remembrance of thee; till I have perfected holineſs in thy fear. That ſo I may feel my ſelf to be thy friend; and rejoyce more and more in an humble confidence that thou wilt never leave me nor forſake me: but in the end conduct me to feaſt with thee in the joys of everlaſting love. *Amen.*

VI.

A Prayer for Faith in God.

O Eternal God; the Sovereign of the World; the perfection of Beauty, the full and ſatisfying Good, the joy of all thoſe that know thee and have hope in thee; who art always the ſame, and canſt be nothing but what thou art, the infinitely wiſe, juſt and gracious: I caſt down my ſelf before thee in an humble ſenſe, that I am beyond all expreſſion beholden to thee. I received my very being from thee, with all the comforts belonging to it; and thou haſt maintained and protected me in the enjoyment of them many years, even when I little thought of thy infinite bounty. Thou haſt born with my follies with great patience; and not only expected but invited and beſeeched my return to the obedience I owe thee. O how marvellous is thy love in Chriſt Jeſus, whom thou haſt ſent on this meſſage to wretched ſinners? How many tokens and pledges have I received of thy Grace? and what

what treaſures of joy do I find laid up in thy great and precious promiſes? I can do no leſs than make an oblation of my ſelf, with an heart full of love and thankfulneſs to thee for the benefits thou haſt already beſtowed on me, and poſſeſſed with an entire truſt and confidence in thee, for what thou ſhalt ſee good for me hereafter. I doubt not, O Lord, of thy merciful care and providence over me, of whoſe tender love I have had ſo great and long experience. I depend upon thy Word on which thou haſt cauſed me to hope; that thou wilt *never leave me nor forſake me*, but *all things ſhall work together for good to thoſe that love thee.* I ſtay my ſelf upon thy Almighty power, without which nothing can come to paſs; and commit my ſelf to thy unerring Wiſdom, which diſpoſes all things with the moſt excellent reaſon; and by the croſſeſt ways can conduct me to happineſs. I put my ſelf wholly into thy hands; with an humble faith in thy infinite mercies, truſting thee both with ſoul and body for ever. I wait on thee for thy gracious aſſiſtence to enable me faithfully to diſcharge

Heb. 13. 5.

Rom. 8. 28.

charge my duty in every condition of life; that ſo when I leave the world, I may be able to commend my Spirit into thy hands, as my Saviour did, hoping for a bleſſed reſurrection of my body, and that my ſoul ſhall enter into reſt and peace, and at laſt receive a Crown of life. O that I may feel the power of this faith ſweetly compoſing and quieting my ſpirit in all events; that I may

Pſal. 112. 7. *never be afraid of evil tidings; but my heart may be fixed truſting in thee, O Lord.* Diſpel all inordinate cares and ſolicitude of mind for the things of this life: and ſettle in me ſuch a firm perſwaſion that *thou*

Pſal. 84. 11. *art a Sun and a Shield, and wilt give grace and glory, and with-hold no good thing from them that walk uprightly*, that *my ſoul may dwell at eaſe*, and I may never be

25. 13. diſtracted nor confuſed in my thoughts: but do my duty towards thee, with evenneſs, and conſtancy, and chearfulneſs of heart. Preſerve me, O Lord, that I may never *truſt in robbery*, or any unjuſt and unlawful courſes; nor *if*

Pſal. 62. 10. *riches encreaſe, ever ſet my heart*

heart upon them. Bear me up by thy Almighty love; that in the worſt of times, I may *reſt in thee, and wait patiently for thee, and never fret my ſelf in any wiſe to do evil. Thou haſt been my help, therefore* I will ſtill make thee my refuge, and *in the ſhadow of thy wings will I rejoyce. My ſoul waiteth for the Lord; he is my help and my ſhield. My heart ſhall rejoyce in him: becauſe I have truſted in his holy Name. Let thy mercy, O Lord, be upon me according as I hope in thee. And keep me in perfect peace, whoſe mind is ſtayed on thee: becauſe I have truſted in thee.* Amen.

Pſal. 37. 7, 8. 63. 7. 33. 20, 21, 22. Iſa. 26. 3.

VII.

A Prayer for Reſignation *to God's Will, and perfect* Contentment *of Mind.*

O Lord, the Almighty Creator of the World, the moſt wiſe Governour of all things which thou haſt made, and our moſt gracious and loving Father in the Lord Jeſus; by whom thou haſt abundantly declared thy good-will to ſinners, being deſirous not only to receive them again into thy favour, but to beſtow greater bleſſings on them than they could have challenged from thee, if they had remained in innocence, and never offended thee. Thou deſigneſt us to no leſs happineſs than eternal life; and haſt laid the ſtrongeſt obligations on us to mind our own welfare, having made our happineſs ſo ſure, that if we love our ſelves, and will attend at all to our own good and ſatisfaction, we cannot be miſerable. I acknowledge, O Lord, with all thankfulneſs this thy t ender mercy, in ordering all things ſo by thy Son Jeſus, that we can-

cannot without the greateſt negligence and inconſideration, and without a manifeſt force and contradiction to our own underſtanding, ruine and undo our immortal Souls. How much do I owe thee that thou haſt been pleaſed to call me to the knowledge of thy Grace; that thou haſt invited me by ſuch precious Promiſes; drawn me ſo often and ſo powerfully by the motions of thy holy Spirit; and marvellouſly diſpoſed and provoked me by many happy providences, only to do my ſelf good, and ſeek my own eternal felicity. I ſee, O Lord, the ſtrangeneſs and unuſualneſs of thy Love: and am aſhamed of my own backwardneſs and untowardneſs of Spirit; that after all this I have ſo little mind to be happy, and am no more ſerious about that which ſo infinitely concerns me, and by thy Grace is made ſo eaſie to me. Be ſtill ſo gracious, I moſt humbly beſeech thee, as to touch my heart with ſuch a lively ſenſe of thy wonderful Goodneſs, as may perfectly ſubdue me to thy love and obedience; and make me abſolutely ſurrender both ſoul and body to thee, of whoſe care and kindneſs I am ſo abundantly aſſured. O that I may know more feelingly what

what a ſatisfaction it is, to
Pſal.115.15. be *bleſſed of the Lord, which made heaven and earth*; to wait for thy ſalvation in Chriſt Jeſus; to have thy holy Spirit for my Guide and Comforter; to be ſecure of thy good Providence here, and to live in hope of immortal glory hereafter.
Epheſ.3.18, 19. *Strengthen me with might by thy Spirit in the inner man, that I may be able to comprehend what is the breadth, and length, and depth, and height, and to know the love of Chriſt which paſſeth knowledge, till I be filled with all the fulneſs of thee, my God.* That being full of Divine Wiſdom and Knowledge, full of Faith, and Love, and Hope, and all the fruits of Righteouſneſs; there may be no room for any trouble or diſquiet in my heart: but with an equal mind and reſigned will I may paſs through all the changes and chances of this mortal life. I have frequently offered up and devoted my ſelf unto thee; and here again I renew the ſurrender, delivering up ſoul and body intirely to do and ſuffer thy holy will and pleaſure. O preſerve in my mind ſuch an high eſteem of thy infinite Wiſdom and Goodneſs, that

that I may ever chearfully commit my ſelf and all I have into thy hands, to be diſpoſed of as thou judgeſt moſt meet and convenient. And whatſoever thou art pleaſed to order for my portion, Lord, help me to be perfectly contented and well pleaſed with it, believing it to be the reſult of thine infinite underſtanding, and of thy fatherly care and tender mercy; and looking at thoſe unſeen enjoyments to which thou knoweſt beſt by what ways to conduct and lead me, all the time of my ſojourning here in this world. Lift up my thoughts ſtill higher and higher towards that holy place where the Lord Jeſus is inthroned. Fix my mind ſtedfaſtly on that bliſs, which he is gone to prepare for us; that I may feel it drawing my heart after him to follow his great example: and not only ſatisfying me in all conditions of life; but filling me with joy in believing, with joy unſpeakable and full of glory. Unto thee, O Lord Jeſus, I commend my ſelf. I truſt thee with my health, my eſtate, my friends, and all I have. Allot what thou pleaſeſt for us. Let it be unto us according to thy will. Not our will, but thy will be done. *Amen.*

VIII.

A Prayer for abſolute Obedience *to God.*

O Moſt bleſſed God, the Fountain of all being and happineſs; who canſt as well not be, as not be the moſt excellent. The higheſt of our thoughts and conceptions fall infinitely below the greatneſs of thy perfections: But that little which we know of thee is the greateſt ſatisfaction of our mind and underſtanding; and when we chuſe thee, our wills are ſatisfied; and we cannot will any thing elſe but always to make this choice, to be governed by thy Counſel, to be ruled by thy will, and to commit our ſelves to thy omnipotent Goodneſs. When we fear thee, and love thee, and truſt our ſelves with thee, and intirely depend upon thee, and rejoyce in thy mercies; all our affections are contented, and there is no trouble nor diſquiet in our heart. All that we are is happy in thee: our bodies are better as well as our ſpirits, when we chearfully obey thee. Yea,

the

the croſſes and afflictions of this life turn to our profit, by the union of our Wills with thine, and our ſtedfaſt adherence to thee. There is nothing that we can wiſh for more, than that we may always continue as our bleſſed Lord and Maſter did, in a conſtant love and abſolute obedience to thee in all things. For thy Will is the perfect rule of righteouſneſs, being guided by the greateſt reaſon and judgment; and the whole world declares it to be ſo ready to do good, that we cannot ſuſpect the goodneſs of any of thy commands. We muſt needs confeſs whatſoever befals us, that thy ſervice is perfect freedom; and the labours of Religion are the greateſt pleaſures; and our denial of our ſelves for thy ſake is our gain and advantage; and our doing good to others, is doing our ſelves good; and our abſolute reſignation to thee, is the eaſe, the peace, and the reſt of our Spirits. I hope, O Lord, that having ſo much reaſon to cleave unto thee, I ſhall never be ſo miſerable as to forſake thee: but that my own ſenſe and feeling, my frequent profeſſions and proteſtations, my holy vows and reſolu-

tions, all the experience I have had of thy Goodneſs, and the many repeated tokens and pledges of thy grace and favour, will for ever tye me to thee, and make me wholly thine. Pour down upon me a more abundant portion of thy holy Spirit, that may make my thoughts more fixed upon heavenly things, my intentions more ſingle and pure, my deſires fewer and more reaſonable, my hopes more ſpiritual and divine, the reſt of my paſſions more ſubject and uſeful to me, and my whole converſation here in this world more ſober, righteous and godly; ſuch as becomes one who hath ſuch excellent precepts, ſuch precious promiſes, ſuch noble hopes, and ſeeks, by patient continuance in well-doing, for Glory, Honour and Immortality. Endue me with ſuch Honeſty and Uprightneſs of Heart, and with ſuch Reſolution and Conſtancy of Spirit; that no temptation I meet withal in this Life, may prevail with me to ſtart aſide from thy holy Commands. For which end poſſeſs me with a lively ſenſe of better things; that I may not judge it neceſſary to my Happineſs to be rich, or great, or honourable, or enjoy all the

the pleaſures and delights of the fleſh: but I may feel my ſelf ſo happy in the knowledge and love of thee, in likeneſs to thee, and full expectation of that bleſſed ſtate to which thy Almighty Goodneſs can prefer me, and thou haſt promiſed, who art the faithful and true, one day to dignifie thy Servants withal; that Life it ſelf may not be ſo dear unto me, as the doing of thy will revealed in Chriſt Jeſus. I ſee the glory to which he is advanced by taking upon him the form of a Servant, and becoming obedient unto death, even the death of the Croſs. And I moſt heartily thank thee for making me *partaker of the heavenly calling*, to follow after him and tread in his ſteps: beſeeching thee to enable me to walk worthy of thee who haſt called me to thy Kingdom and Glory, *conſidering the Apoſtle and High-Prieſt of our profeſſion Chriſt Jeſus, who was faithful to thee that appointedſt him over thy Houſe and Family.* That doing my duty impartially towards thee and towards all Men, I may at laſt hear that comfortable

Heb. 3. 1.

voice, *Well done, good and faithful ſervant; enter thou into the joy of thy Lord.* Amen.

Matth. 25. 21.

XI. *A*

IX.

A Prayer for an heart to forgive our Enemies.

O Eternal God, in whom we live, and move and have our being; and from whoſe bounty we receive continually innumerable bleſſings, the ſmalleſt of which we are unworthy of. All thy Creatures tell us how good thou art, and call upon us to admire thee, to praiſe thee, to love and ſerve thee, with all our heart, and ſoul, and ſtrength. Thou haſt made abundance of them more particularly to ſerve us, and miniſter to our neceſſities: And they are all obedient to thy Word, and keep in the order and place wherein thou haſt ſet them. We are the only diſorderly Creatures, who have wantonly miſuſed that liberty thou haſt given us, and ſet up our wills above thine who art the Lord of Heaven and Earth. And yet, ſo infinite is thy mercy, thou haſt not chaſtiſed our preſumption as it deſerved; but in much compaſſion ſent thy dear

Son; with the declaration of greater kindneſs to us than ever.

Rom. 5. 8. *Herein thou haſt commended thy love towards us, that while we were yet ſinners, Chriſt died for us*; and not only reconciled us when we were enemies; but purchaſed for us the bleſſing of Friends, and Children, and Heirs of thy love. O the height of thy merciful kindneſs towards us! O the exceeding riches of thy Grace, wherein thou haſt abounded towards us in Chriſt Jeſus! I moſt thankfully acknowledge it; I rejoyce in thy love which hath paſſed by ſo many offences: and deſire to have ſuch a laſting remembrance of it in my heart, as may bow my will to thy obedience; and conſtrain me to imitate thy great Charity, in all the actions of love to thee, and to all men. It is the perfection of our Nature to be made like unto thee, in wiſdom and goodneſs. And therefore I moſt heartily profeſs my ſelf a Diſciple of the ever bleſſed Jeſus; and think it the greateſt honour to follow him, the Wiſdom and Love of thee our heavenly Father: who mercifully healed one, that came to apprehend him; and prayed.

prayed for his murtherers, and *when he was reviled*, 1 Pet. 2. 23. *reviled not again*; *when he ſuffered*, *did not threaten*; *but committed himſelf to him that judgeth righteouſly*. O that I may feel the power of his love ſo poſſeſſing my heart, that no enemies, perſecutors, ſlanderers, revilers or injurious perſons, may be ever able to conquer my love towards them. But I may ſtill bear a kind and tender heart to the moſt enraged and provoking ſpirits: *bleſſing thoſe that curſe me*; *praying for thoſe who deſpitefully uſe me*; returning courteſies for affronts and injuries; bewailing their ſins, pitying their miſeries, and *endeavouring to overcome evil with good*. Endue me with ſuch a wiſe, conſidering, and ſober ſpirit, that I may ever prefer the example of my Lord and Maſter before all the cuſtoms and fashions of this world; enduring the mockeries, the ſhame and the contempt which may be caſt upon me, for the following his forgiveneſs and patience. Let nothing move me from my conſtant affection to his holy life; nor any power or opportunity that is put into my hand, tempt me to avenge my

ſelf, and *to render evil for*
1 Pet. 3. 9. *evil, or railing for railing: but contrariwiſe bleſſing, knowing that I am thereunto called, that I ſhould inherit a bleſſing.* And do thou, O God, to whom vengeance belongeth, pardon alſo and forgive thoſe, by whom I ſuffer wrongfully. Deal not with them according to their ſins, nor reward them according to their iniquities: But ſpare them, good Lord, ſpare them; and in the multitude of thy mercies paſs by their offences, and deny them not the grace of repentance. That they may at laſt ſubmit unto our Saviour, ceaſing to do evil, and learning to do well; and we may all together be monuments of thy mercy, and great examples of Chriſtian vertue; and after we have paſſed our days in peace and concord here, live together in eternal love and friendſhip, with our Lord Jeſus; To whom be glory, both now and for ever. *Amen.*

X.

A Prayer for Brotherly Kindneſs.

O God, who art good, and who doeſt good; and haſt loved us, the children of men, ſo much as not to think thine only begotten Son too great a gift to beſtow upon us: in whom thou deſigneſt us the greateſt happineſs, having ſhewn us the way to the moſt pleaſant life here, and to eternal joys when we leave the world: I thank thee, with all my ſoul, for thy abundant Grace, and particularly that we are *taught of thee our God to love one another*, I rejoyce in the beginnings of that heavenly life, which I feel in my heart; and that I have taſted any of the *conſolation that is in Chriſt, of the comfort of love, of the fellowſhip of the Spirit, and have any bowels, any mercies and commiſeration of others.* It is the earneſt deſire of my ſoul that thy love may be perfected in me; that I may *know thou*

1 Theſſ. 4. 9.

Phil. 2. 1, 2.

1 Joh. 4. 13.

dwelleſt in me, and I in thee, becauſe thou haſt given me of thy Spirit. Poſſeſs me, O Lord, with ſuch a full ſenſe of thy infinite charity towards us, that it may enlarge more and more the ſtraitneſs and narrowneſs of my ſpirit, and make room for all Mankind in my hearty affection, and I may deſire, and ſeek, and delight in their welfare and happineſs. And eſpecially endue me with a moſt ardent Charity towards all Chriſtian people; that I may love them as my Brethren, and as Heirs together of the Grace of life in Chriſt Jeſus. And ſeeing thou haſt been pleaſed to love us ſo freely and undeſervedly, ſo abundantly, and with ſuch an everlaſting kindneſs, inſpire me, I beſeech thee with the like diſpoſition, that I may *love my brethren with a pure heart fervently. And the Lord make me to increaſe and abound in love towards them and towards all men,* and to perſevere and continue, notwithſtanding all diſcouragements or ill requitals, *to ſerve them in love. To the end my heart may be eſtabliſhed unblameable in holineſs*

1 Pet. 1. 22.

1 Theſſ. 3. 12, 13.

Gal. 5. 13.

holineſs before thee our Father, at the coming of our Lord Jeſus Chriſt with all his Saints. Bleſſed be thy Divine Goodneſs, which hath ſhewn to us this moſt *excellent way*; and diſpoſed me to like it, and love it, and walk in it. O incline my heart to *covet earneſtly* to excel in this, to be a chearful *follower of thee my God* and ſtill *to walk in love, as Chriſt alſo hath loved us, and given himſelf for us, an Offering and a Sacrifice to thee for a ſweet ſmelling ſavour.* Free me perfectly from all ill will, from envy, from ſelf-ſeeking, from anger, from evil ſpeaking, and all malice; that I may adorn the Goſpel of our Lord Jeſus by living in peace, and as *I have opportunity doing good unto all men, eſpecially unto them who are of the houſhold of faith.* And O that all Chriſtian people may be *like minded, having the ſame love, being of one accord and of one mind: that nothing may be done through ſtrife or vain glory; and there may be no ſchiſm in the body of Chriſt: but the members*

Epheſ. 5. 1, 2.

Gal. 6. 10.

Phil. 2. 2, 3, 4, 5.

1 Cor. 12. 25.

bers may have the ſame care one of another; and in lowlineſs of mind each may eſteem others better than themſelves, not looking every man on his own things, but every man alſo on the things of others. O that this mind may be in us all, which was alſo in Chriſt Jeſus: that we may have compaſſion one of another, love as brethren, be pitiful, and courteous, endeavouring to keep the unity of the Spirit in the bond of peace. And the God of love and peace be with us all. *Amen.*

1 Pet. 3. 8.

Epheſ. 4. 3.

XI.

A Prayer for Courage in the profeſſion of Chriſtianity.

O Lord of Heaven and Earth, who art every where the reſt and peace, the refuge and ſecurity, the ſtrength, help and ſalvation of all thoſe who repoſe an holy truſt and confidence in thee: for nothing, not death it ſelf, can ſeparate them from thee. I adore thy infinite love, which hath aſſumed our nature to ſuch a nearneſs to thy own, and raiſed the Lord Jeſus from the dead, and given him glory at thy right hand; that all his faithful followers might reſt aſſured of thy eternal care of them, and that they *ſhall never periſh, but have everlaſting life.* Bleſſed, bleſſed be thy Name for this glad tidings of great joy which raiſes our ſpirits above this world, and places them in quietneſs and ſafety amidſt all the troubles and dangers of this life. I ſtand infinitely indebted to thee for this revela- John. 3. 16.

revelation thou haſt made of thy good will to us in Chriſt Jeſus, and for the glorious example that he

1 Tim. 6. 13. hath ſet us: who *before Pontius Pilate witneſſed a good confeſſion*, and ſealed

Acts 2. 26. thy truth with his blood, knowing that his *fleſh ſhould reſt in hope, and that thou wouldſt not ſuffer thy holy One to ſee corruption.* O that I may feel my ſelf enlivened with the ſame Spirit which was in our

Heb. 2. 10. Head, *The Captain of our Salvation, made perfect through ſufferings*, being

Revel. 2, 10. *faithful to him to the very death*, and not doubting I ſhall receive *a Crown of Life.* It is but reaſon that I ſhould part with all I have for him, and his righteouſneſs; who hath made himſelf ſo freely a Sacrifice of ineſtimable value and efficacy for us ſinners. O that I could do that chearfully, which I am bound to do in duty;

Coloſſ. 1. 11, 12. being *ſtrengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs; giving thanks to thee who haſt made us meet to be*

partakers

partakers of the inheritance of the Saints in light. It is a faithful ſaying, I know, *that if we be dead with him, we ſhall alſo live with him: If we ſuffer, we ſhall alſo reign with him: if we deny him, he will alſo deny us.* Defend me, O God, from ſo foul a wickedneſs, as the thought of denying my Lord and Maſter, and his holy Truth: but *keep me by thy power through faith unto ſalvation; that the trial of my faith, being much more precious than of gold that periſheth, though it be tried with fire, may be found unto praiſe, and honour and glory at the appearing of Jeſus Chriſt.* Settle, confirm and ſtrengthen me in the Chriſtian faith; that a ſtedfaſt belief of thy precious Promiſes, a lively hope in thee through the reſurrection of the Lord Jeſus, may not only bear me up with conſtancy and patience, under ſhame, reproaches, loſs of liberty and goods: but inſpire me with courage and undaunted reſolution in all dangers, even in death it ſelf. Fill and greaten my mind with ſuch a powerful ſenſe of thoſe immortal joys, that nothing may appear ſo dreadful here as to terrifie me from my

2 Tim. 2. 11, 12.

1 Pet. 1. 5, 7.

duty,

duty, or turn me aſide from the paths of righteouſneſs, charity, truth and piety: but *ſuffering according to thy will, O God, I may commit the keeping of my ſoul to thee in well doing as unto a faithful Creator.* And endue me, I beſeech thee, with ſuch a perfect love to my Lord and Maſter Chriſt Jeſus, as may caſt out all baſe fear of ſuffering. Fortifie my heart with ſuch a zealous affection to his Religion, that I may not be *terrified by any adverſaries, nor afraid of their threats, neither be troubled: but ſanctifie thee, the Lord God, in my heart, not fearing thoſe that can kill the body, but thee who canſt deſtroy both ſoul and body in hell.*

1 Pet. 4. 19.

1 Joh. 4 18.

Phil. 1. 28.

1 Pet. 3. 14, 15.

Mat. 10. 28.

Regard, O Lord, the ſupplications of thy Servant, who here hath made an oblation of himſelf wholly unto thee. And endue me with Chriſtian prudence as well as courage; that I may be both as wiſe as a Serpent, and as innocent as a Dove; and never diſhonour my Religion either by

by raſhneſs or by cowardiſe: but with a diſcreet zeal cleave unto truth and righteouſneſs, ſaying boldly,

The Lord is my helper, and I will not fear what man ſhall do unto me. Heb. 13. 6. In God have I put my truſt, therefore ſhall I never be confounded. *Amen.*

XII.

A Prayer for a low eſteem of all worldly things.

O Eternal God, the King of Kings, and the Lord of Lords; who madeſt the Heaven and the Earth and all contained therein, by thy Almighty word, and *before whom all Nations are as nothing, leſs than nothing and vanity.* How mean then and deſpicable ſhould that little portion of this earth which we enjoy ſeem in our eyes, compared with thy love and favour who art the abſolute Sovereign Lord of all, and canſt make thy ſervants as happy as thou pleaſeſt? To that very love we owe whatſoever we have in it, and there is nothing we can hope for, but from the ſame bounty; which we ought therefore to admire, and praiſe, and love and cleave unto above all things which we receive from thence. Our daily experience teaches us the weakneſs and uncertainty of all our earthly poſſeſſions; and that we our ſelves *are*

Iſai. 40 17.

ſtrangers

ſtrangers before thee and ſojourners, as were all our fathers; our days on the earth being as a ſhadow, and there is none abiding. All fleſh is graſs, and all the goodneſs thereof is as the flower of the field. When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth; ſurely every man is vanity. Thou only haſt immortality. With thee is the fountain of life. And therefore, *Lord, what wait I for? my hope is in thee, whoſe word abideth for ever* and hath made us a promiſe of immortal life, with thy ſelf. O poſſeſs my heart with a full belief of thy holy word; and fix my thoughts and affections upon thoſe eternal goods, which Chriſt Jeſus hath already entred into the poſſeſſion of. *Incline my heart unto thy teſtimonies, and not unto covetouſneſs. Turn away mine eyes from beholding vanity: and quicken thou me in thy ways.*

1 Chron. 29. 15.

Iſai. 40. 6.

Pſal. 39 11.

1 Tim. 6. 16.

Pſal. 36. 9.

39. 7.

Pſal. 119. 36, 37.

The Law of thy mouth, I know, *is better than thouſands of gold and ſilver.* Help me therefore to *ſeek for wiſdom as for ſilver, and to ſearch for her as for hid treaſure:* and make me alway to *prefer her before Scepters and Thrones, and eſteem riches nothing in compariſon of her; to love her above health and beauty, to chuſe to have her inſtead of light; for the light that comes from her, never goeth out.* And ſince *thou only giveſt wiſdom, and out of thy mouth cometh knowledge and underſtanding: O ſend her out of thy holy Heavens from the throne of thy glory, that being preſent ſhe may labour with me; that I may know what is pleaſing unto thee.* O that *Wiſdom may enter into my heart, and knowledge become pleaſant unto my ſoul; that diſcretion may preſerve me, and underſtanding may keep me, to deliver me from the way of the evil man, and to lead me ſoberly in my doings.* Let not the ſplendour of any thing in this world entice me to ſet my heart too

Pſal. 72.

Prov. 2. 4.

Wiſd 7. 8, 10, 11.

Prov. 2. 6.

Wiſd 9. 10.

Prov. 2. 10, 11.

too much on wealth and dignities, and the praiſe of men, whoſe breath is in their noſtrils: much leſs for any of theſe to diſpleaſe thee, by forſaking the ways of righteouſneſs, mercy and piety; which make us thy friends, and advance us to a Kingdom. But ſettle in me ſuch a high eſteem of thy good will towards me, fill me with ſuch an immoveable love to thee, and fix mine eyes ſo ſtrongly on the brightneſs of that immortal Glory, which Chriſt hath brought to light by his Goſpel; that it may obſcure the moſt glittering temptations in this world, and place me out of the reach, or out of the danger of them. O make me ſo wiſe, as not to *diſquiet my ſelf in vain, heaping up riches, and not knowing who ſhall gather them:* but to lay up treaſures in Heaven, being rich in faith and in good works; *Laying up in ſtore for my ſelf a good foundation againſt the time to come, that I may lay hold on eternal life.* Amen.

Pſal. 39. 6.

1 Tim. 6. 19.

THE END.

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